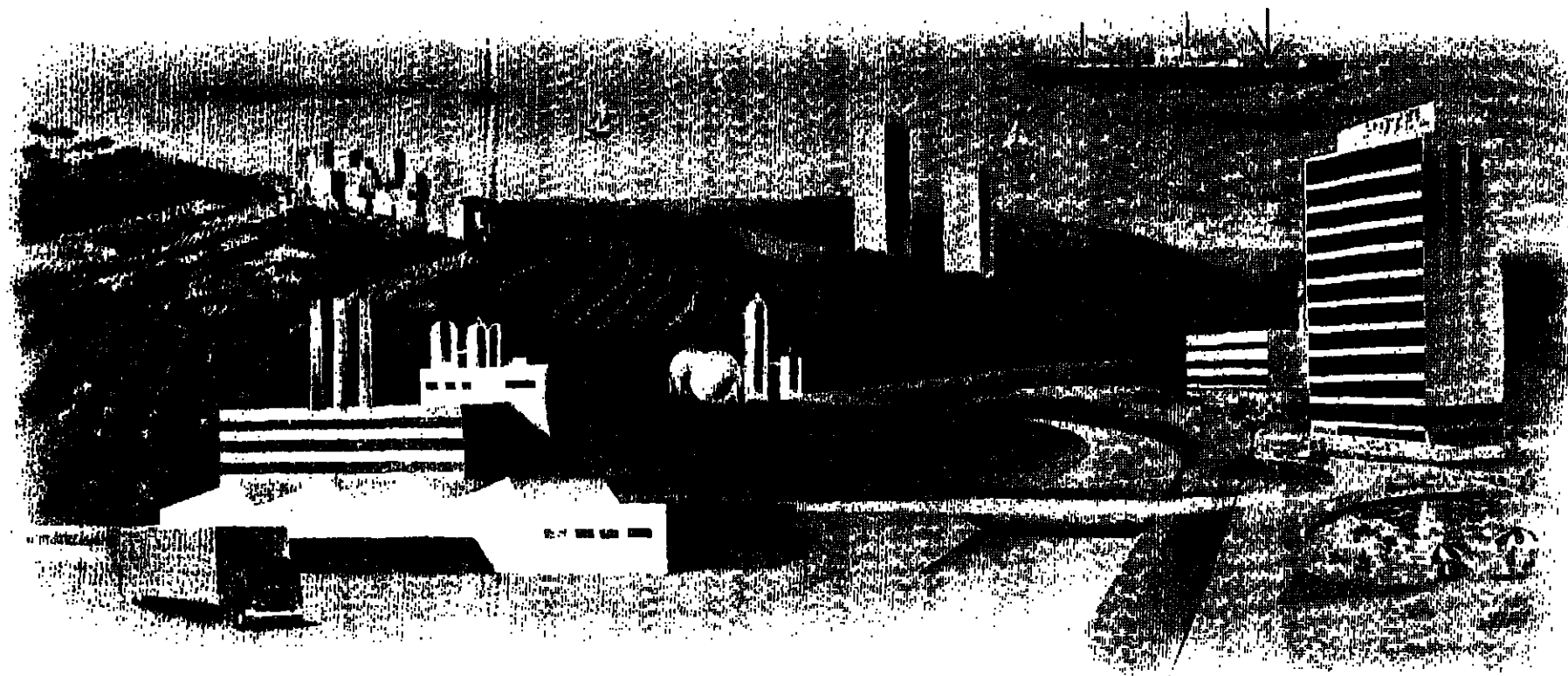


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THE LATEST NEWS FROM ISRAEL

Published in Jerusalem

צא לאור ביחש

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Activists of the Stop the Withdrawal in Sinai Movement welcome new comrades who came to Yamit by sea last week in order to dodge the army's land blockade of the area.

Israel's 1982 exodus from Sinai

By MOTTI BEN-YANAI and ABRAHAM RABINOVICH
Jerusalem Post Reporters

YAMIT. — The Israeli exodus from Sinai continued over the weekend, with convoys of trucks, vans and other vehicles streaming out of the Sinai. Only a few dozen Yamit citizens, three families from Moshav Uvda and a lone kibbutznik from Sufa remain of the original settlers, leaving the area to Stop the Withdrawal in Sinai diehards.

Last Thursday, the final day of an official Israeli civilian presence in Sinai, passed without incident. The town of Yamit, however, was the scene of looting during the weekend.

In Ophira (Sharm e-Sheikh), the Egyptians began their takeover.

The Stop the Withdrawal movement on Thursday managed to land 25 more activists from a fishing boat off the Yamit shore; however, 35 others had to sail back to Tel Aviv.

The yachts left the Tel Aviv marina with some 60 activists on board and later rendezvoused with the fishing boat, which set sail from Ashdod.

They were met on the beach by several hundred members of the movement, who clashed with reserve soldiers who tried to prevent the activists from disembarking. One soldier, who tried to puncture the activists' rubber dinghy with his knife, was beaten up.

The few dozen Yamit businessmen remaining in town have been told they must complete

the dismantling of their equipment within one week.

On Thursday, dozens of trucks and vans continued streaming out of the Yamit area, piled with the possessions of leaving families. The exodus is taking place under the eyes of the world's news media.

Members of the Stop the Withdrawal in Sinai movement pledged at a news conference in Yamit that they would not oppose IDF soldiers in any way.

A different note was struck by a leader of the Stop the Withdrawal movement, Uri Elizur, who said: "It will be very difficult if not impossible to take us out."

Elizur declined to spell out the steps taken by the militants to thwart evacuation, but he declared: (Continued on Page 2)

Gaza grenade disturbs quiet in territories

Jerusalem Post Staff

A grenade attack in a Gaza street on Sunday shattered a week of comparative calm in the West Bank and Gaza.

The period of quiet followed disturbances in the territories during which six people were killed—five Palestinians and one Israeli soldier. The unrest was sparked by measures aimed at consolidating the Israeli civil administration in the areas, including the dismissal of pro-Palestine Liberation Organization mayors in three West Bank towns.

A woman soldier and a civilian were wounded in the Gaza attack when a grenade was thrown at the car in which they were travelling. The commercial strike which affected almost all of the West Bank for 12 days ended last week. Troops were still visible, but their numbers appear to be reduced.

Five localities in various parts of the administered areas were placed under curfew last week.

The village of Ya'abid came under curfew after youths attacked a patrol with knives and firebombs. Three youths were wounded when the patrol opened fire on the attackers.

The head of the Tarkumiya village council in the Hebron district was slightly wounded last week when a pipe bomb went off underneath his car.

Kamal Salafia, who is active in the Hebron area Village League, was reported in satisfactory condition and under guard at Alia hospital in Hebron after undergoing surgery. The bomb, which exploded as he was about to drive off, injured the lower part of his right leg.

Mustafa Duden, head of the Hebron area village league promptly blamed the Jordanian govern-

ment for the attack. Three weeks ago, Jordanian Prime Minister Mudar Badran issued an order giving members of the Israeli-sponsored leagues one month to disassociate themselves otherwise they

(Continued on Page 2)



Mustafa Duden

PL.O held responsible for murder of diplomat

Jerusalem Post Staff and Agencies

Israel has strongly condemned the terrorist murder of diplomat Ya'acov Bar-Simantov in Paris Saturday and accused the Palestine Liberation Organization of responsibility. Bar-Simantov, the embassy's second counsellor, was gunned down by a woman terrorist in front of his wife and two of their children.

According to Israel Radio, the feeling among cabinet ministers is that the murder was a violation of the ceasefire signed by Israel and Lebanese-based terrorists last July.

He said that even if it turns out that a European terrorist group carried out the assassination, the PLO still would be held responsible because of the training facilities it extends to European extremists.

A memorial service for the slain diplomat was held in Paris on Sunday. Speaking at the service, Israeli Ambassador Meir Rosenne called on all countries to excommunicate the PLO for its murderous acts.

In Jerusalem, the cabinet sent condolences to Bar-Simantov's family and to the family of the sergeant-major killed in a grenade attack in Gaza last week.

In a statement in Beirut, the PLO denied any connection to the killing. A group calling itself the "Lebanese Armed Revolutionary Brigades" reportedly said it was behind the murder and a submachine-gun attack in Paris

earlier last week on the Israeli purchasing mission.

Bar-Simantov, 43, was the first Israeli diplomat killed by terrorists since January 1973.

The embassy said Bar-Simantov, who was in charge of political affairs, received emergency treatment at the scene of the shooting but died a short time later. No particular security arrangements had been in effect for the diplomat.

On Monday of last week a powerful terrorist blast aboard the Paris-Toulouse express train killed five and injured 27 passengers.

Investigators said that preliminary tests showed that the explosive in the bomb was the same type of plastic used in the bombing of the Paris synagogue three years ago in which three persons were killed.

According to "most authoritative sources" in Paris, the murder of the diplomat was likely to be linked to the recent spate of terrorist acts in France attributed to the international terrorist known as "Carlos."

President Francois Mitterrand and Foreign Minister Claude Chysson sent messages of condolence.

Bar-Simantov is survived by his wife, a daughter and two sons, one of whom is in the army.

The murdered diplomat's body was flown to Israel Sunday.

NEWSSTAND PRICES IN LOCAL CURRENCY

	\$1.20	Italy	L. 1,400
Australia	\$1.20	South Africa	Rd1.20
Canada	\$1.45	Sweden	SK6.50
Denmark	DKR.00	Switzerland	SF2.30
Germany	DM2.80	United Kingdom	90p
Holland	DF3.00	United States	\$1.25
Israel	IS12.00		

Identity cards torn up by dozens of Druse

By YOEL DAR
Jerusalem Post Reporter

MAJDAL SHAMS. — Dozens of Golan Druse among the 4,339 who reportedly accepted Israeli identity cards tore them up and scattered the pieces on the ground near the entrance to the Interior Ministry office here, *The Jerusalem Post* was told on Saturday.

This development followed Friday's clashes over the cards between the local population and IDF forces, in which six soldiers and four residents were injured.

On Sunday, Defence Minister Ariel Sharon reported to the Cabinet that calm had been restored to the Heights. The ministers then decided that restrictions on the Druse villages would be

removed on Monday. Some 200 Druse residents still refuse to accept the cards for political reasons.

According to the OC Northern Command, Maj.-Gen. Amir Drori, all of the Druse religious and secular leaders, including spiritual leader Sheikh Salman Taher, accepted the cards.

However, the committee for solidarity with the Golan Druse claimed the Army forced the population to accept the cards.

The general strike in the Druse villages on Sunday entered its seventh week, although on Saturday farmers could be seen in the apple orchards and shepherds were grazing their flocks on publicland after producing identity cards at the roadblocks.

Sharon puts off Egypt trip

By BENNY MORRIS
Post Diplomatic Reporter

Defence Minister Ariel Sharon announced that he is postponing indefinitely this week's planned visit to Egypt to discuss the border demarcation problem with Egyptian ministers.

Explaining the decision, a Defence Ministry spokesman last week said Sharon "simply has no time" to make the visit. The spokesman refused to go into any other possible reasons.

But a senior defence source speculated that the Sinai evacuation and events in the administered areas must preclude the visit.

The ministry spokesman said Sharon last week, assured visiting British Foreign Secretary Lord Carrington that the border problems between Israel and Egypt are minor and would be resolved within the next three weeks.

Wolf Blitzer reports from Washington:

The Reagan administration is hopeful that the stalled Palestinian autonomy negotiations will resume at the working level here in early

May, shortly following Israel's final withdrawal from Sinai.

U.S. officials denied that Israel had flatly rejected an American proposal to this effect.

A working session of the autonomy talks had been scheduled for Israel last month, but Egypt turned down Israel's suggestion that the negotiations be held in Jerusalem. Over the past three years, the talks have rotated between Israel and Egypt.

President Ronald Reagan expressed the hope Wednesday night that the latest wave of violence on the West Bank and in Gaza will not affect future progress toward achieving Palestinian autonomy.

"I'm hopeful it won't because I have the pledge of my friend Menachem Begin and of President Muharak that they are going forward within the framework of the Camp David agreement to resolve all these other problems," he told a nationally televised White House news conference, when asked about the disturbances and their possible impact on the autonomy talks.

Australia-FM concerned by violence

Australian Foreign Minister Anthony Street last week expressed his "concern" to Prime Minister Menachem Begin and Defence Minister Ariel Sharon about the recent bloodshed in the West Bank and Gaza Strip. But he did not attribute blame to any party.

The visiting minister told his hosts

that the recent "unhappy events" in the administered areas "have not been helpful in making progress towards a settlement of the Palestinian issue, the central, crucial issue" in the Middle East conflict.

Street told Begin that Australia wanted to see "a Palestinian homeland alongside Israel."



Chief of Staff Rav-Aluf Rafael Eltan visits a classroom at Military Prison Six last week. (Camera 2)

Officers complain jail is too much like school

TEL AVIV. — Officers trying to impose discipline in Military Prison Six have complained that their hands were being tied by the emphasis on the prison's role as an educational institution.

They complained to Chief of Staff Rav-Aluf Rafael Eltan that their power to punish prisoners was being curbed. But Eltan, who recently visited Prison Six, reiterated his

determination to use the prisons as educational institutions.

The chief of staff, who strongly favours using the IDF to educate soldiers who came to the service without sufficient schooling, repeated this week that military jails should inculcate values enabling soldiers to return to their units after completing their sentences and fulfil useful roles there.

GAZA GRENADE

(Continued from page one)

would face a death penalty or confiscation of their property on grounds of treason. At the time, Duden condemned the Jordanian order as "a form of terrorism."

Well-informed sources in East Jerusalem say that since then, some 50 persons have resigned from the various leagues established in five districts in the West Bank.

Last November Ramallah district Village League head Yusuf al-Khalil and one of his sons were ambushed and killed by two gunmen as they drove to work. Since then, the Border Police provide regular protection to the leaders of the leagues and their families. Several of them have been armed and trained by the IDF and are accompanied at all times by their own bodyguards.

Hebron area village league leader Duden, a former Jordanian cabinet minister, on Saturday professed both his Palestinian patriotism and loyalty to King Hussein, despite Jordan's threats of treason proceedings and the death penalty against him and his followers.

Duden said that although he favoured negotiations with Israel on the future of the West Bank and rejects violence and terrorism after over 30 years of "senseless fighting," he would not give up one metre of the land (in the West Bank). "If (Defence Minister Ariel) Sharon wants me to give Israel even one metre of the occupied territories, I will not accept this demand. Israel has a right to demand arrangements for its security, but not land," he stated emphatically.

Meeting in Tel Aviv with a group of university professors, writers and journalists, Duden appealed to Israel's media not to portray him as a collaborator. "We are not cooperating with the Israeli authorities," he claimed, "we are merely dealing with the occupation authorities to help our people

build much needed schools, clinics and roads. The Israeli authorities contribute 50 per cent of the building costs, we have no other way to build and to conduct our business," he explained.

Several cabinet ministers said last week that the appointed executives of the Israel Broadcasting Authority were "a failure" and the treatment of events on the West Bank was blasted by Premier Menachem Begin.

The ministers made this drastic condemnation of the chairman of the authority, its director-general, and its management committee, in a three-hour debate which was the highlight of the weekly cabinet session and eclipsed consideration of the upheavals in Judea, Samaria and Gaza.

The Foreign Ministry denied at the weekend that there were "differences" between the ministry and other government agencies over whether to permit a top British diplomat to meet with deposed West Bank mayors Bassam Shak'a and Karim Khalaf. "All reports of (such) differences are untrue," the ministry asserted.

"The decision (to forbid the meetings) was taken at the Foreign Ministry after consultations with the authoritative security agencies."

The British diplomat, Sir John Leahy, had accompanied Foreign Secretary Lord Carrington to Israel last week and met privately with Mayors Elias Freij of Bethlehem and Rashad Shawwa of Gaza on Thursday. He had planned to meet with the two deposed mayors on Friday but was informed that this would not be permitted.

At the United Nations the U.S. on Friday night vetoed a Jordanian-sponsored Security Council resolution denouncing Israel's policies in the West Bank and calling on Israel to reinstate the three ousted mayors of Nablus, Ramallah and El-Birch.

Amphitheatre angers Aguda

By ABRAHAM RABINOVICH
Jerusalem Post Reporter

A new front in the ultra-religious-secular confrontation in Jerusalem was opened on Friday when the Agudat Yisrael municipal party secretariat decided to withdraw Aguda's participation in Mayor Teddy Kollek's City Council coalition over an amphitheatre at the edge of the Jewish Quarter.

Rabbi Menahem Porush, party chairman in Jerusalem, said in an interview that mass demonstrations would be staged at the site unless the municipality destroys the structure which is nearing completion. Noting its location alongside a road leading to the Western Wall, he said "it is not suitable to have an amphitheatre near a holy place." In addition, said Porush, the structure had no building permit.

A municipal spokesman said the municipality had agreed not to permit stage performances in the amphitheatre because of religious sensibilities and indeed had changed its character from an amphitheatre to that of a local park for use by residents of the Jewish Quarter who lack public open space.

Porush said that Aguda's action on Friday was also dictated by Kollek's threat to withhold funds for Aguda-affiliated institutions in Jerusalem.

The withdrawal of Aguda's five council members still leaves Kollek with a comfortable majority on the 31-man city council, his 16-man One Jerusalem list buttressed by three National Religious Party councillors. Nevertheless, Kollek has always placed great importance on keeping Aguda within the coalition as a way of reducing secular-religious tensions in the city.



Richard von Weizsaecker, Governing mayor of Berlin on visit.

The governing mayor of Berlin, Richard von Weizsaecker, arrived Saturday for a four-day official visit as guest of the government. He will remain here for several more days on a private visit in order to spend the Easter holiday in Jerusalem.

Von Weizsaecker will call on President Yitzhak Navon and will meet with Foreign Minister Yitzhak Shamir, as well as with the mayors of Jerusalem, Tel Aviv and Haifa. He will also lay a wreath at Yad Vashem.

THE WEATHER

	Saturday's	Sunday's
	Min-Max	Min-Max
Jerusalem	12-27	18
Tiberias	12-30	25
Tel Aviv	15-33	24
Eilat	15-34	31



Avi Toledano and his group sing *Hora* last week at the Jerusalem Theatre, where the song was selected over 11 other original compositions as Israel's entry to the 1982 Eurovision song contest, to be held at the end of the month in England. (Yitzhak Elazar, Scoop 80)

Land Day protests pass in relative peace

By BENNY MORRIS and DAVID RICHARDSON
Jerusalem Post Reporters

A partial strike and a number of minor clashes between demonstrators and police marked the commemoration yesterday of "Land Day" in the country's Arab towns and villages.

Government spokesmen hailed this as "a thorough defeat for Rakah communist party and the extremists," who had called the strike during the weekend to express "solidarity" with the inhabitants of the West Bank and Gaza.

Land Day marks the 1976 incidents in which six Israeli Arabs were killed by security forces during violent protests against the planned expropriation of Galilee land.

In the territories and East Jerusalem, Land Day, which came after almost two weeks of disturbances and sometimes violent confrontations, was observed by an almost total commercial strike and some scattered but minor disturbances. A grenade thrown in Jerusalem caused no casualties.

Notwithstanding the less-than-expected extent and scale of the Land Day protests by Israeli and West Bank Arabs the common slogans, the Palestinian flags and the openly expressed solidarity with each other was still a cause of concern for the authorities.

Apart from the highly visible security precautions, the intense media coverage during the day reflected a deep and rarely-ex-

pressed anxiety.

Palestinian flags were displayed and pro-PLO slogans were loudly chanted at rallies in the Israeli Arab towns of Sukhni and Kafr Kana, and about two dozen demonstrators, who threw rocks or burned tires along main roads were detained by the police in Arabe, Jal-julya and Arab towns in the north.

But most Arab workers — government estimates said over 80 per cent — went to work and most Arab schools were open.

"The failure of the strike is a major defeat for Rakah," Arab affairs adviser at the Prime Minister's Office Binyamin Gur-Aryeh said. He noted that only nine of the 54 Arab and Druse local councils went on strike.

Begin says Labour MKs violated law at peace rally

By DAVID LANDAU
Post Diplomatic Correspondent

Prime Minister Menachem Begin last week accused Labour MKs of violating the law and undermining the foundations of Judaism and Zionism by participating in the Peace Now demonstration in Tel Aviv on Saturday, March 27.

The premier referred to two placards seen at the demonstration, one reading "The Golan is Syrian" and the other reading "Down with the occupation."

Begin said the first was a breach of the law and the second a denial of Zionism which "should turn the stomach of every Jew." He noted that 26 Labour Alignment MKs had given their support to the demonstration, and in so doing had implicitly endorsed these two "very grave slogans."

At an Alignment faction meeting

last week Labour Party Chairman Shimon Peres said that Begin was exploiting his cabinet spokesman to besmirch the Alignment.

Peres said the Alignment totally rules out a Palestinian state and also rules out talks with the PLO. It regards the Golan Heights, moreover, as an integral part of the State of Israel, Peres said.

Those who unfurled the PLO flag at the demonstration and waved placards about the Golan were "provocateurs," Peres charged.

Meanwhile, a Peace Now spokesman said in reaction to the prime minister's statement that the demonstration in Tel Aviv had been an expression of concern by thousands of Israeli citizens. Begin had not offered the Israeli people any justification for his policy in the territories, which had caused the situation to deteriorate so badly.

Lurie: Naor told me Begin nearly senile

Columnist-cartoonist Raanan Lurie told a Civil Service disciplinary court last week that cabinet secretary Arye Naor had told him Prime Minister Menachem Begin is on the verge of senility. Hearing this, Naor called out in Lurie's direction, "He's not a liar, he's a contemptible liar."

The court is hearing charges that Naor leaked sensitive information

Confusion over Chief Rabbi's trip

Jerusalem Post Staff

Confusion on the claims and counterclaims regarding the initiative for Chief Rabbi Shlomo Goren's visit to U.S. President Ronald Reagan was compounded over the weekend by an enthusiastic statement issued by Prime Minister Menachem Begin's bureau praising the rabbi.

Goren, the statement read, "fulfilled a most important national mission in his conversation with the president... and his senior advisers. Begin's statement on Friday was very different from the statement issued by his office on Monday night flatly denying reports (attributed to Goren) that the chief rabbi had gone to Reagan on a "mission" on behalf of the premier.

Strategic memo with U.S. 'in force'

Post Knesset Reporter

Defence Minister Ariel Sharon said last week that the memorandum of understanding on strategic cooperation with the U.S. is in force and will be implemented soon.

"I won't say whether that means in a few weeks or a few months," Sharon said.

He added that some parts of the memorandum are already being implemented — dealing with "subjects on which we previously were unable to make contact with the U.S."

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This year, as in the past, dozens of communal Pessahsedarim are being organized at immigrant absorption centres throughout the country. A "practice" seder was held last week at the Mevasseret Zion absorption centre near Jerusalem. Israelis living near some absorption centres were invited to participate. New immigrants also will be the seder guests at army camps. (Zoom 77)

'Turkish connection' murder suspects held for 15 days

By JEFFREY HELLER
Jerusalem Post Reporter

TEL AVIV. — Police believe that Shmaya Angel, a reputed Tel Aviv drug boss, masterminded the double murder of Michel Nahmias, 25, and Shulamit Sheli, 26, two members of the "Turkish connection" heroin smuggling ring.

Angel, 30, was remanded last week by a Tel Aviv District Court judge for 15 days. Five other suspects were ordered held for the same amount of time.

Police believe that Nahmias and

Sheli, missing since last March, were murdered by other members of the gang, who feared they might identify them after Hagit Waldman, 24, was arrested at Ben-Gurion Airport as she stepped off a plane from Turkey with 1,067 grams of heroin in her suitcases.

Nahmias and Sheli recruited Waldman, police say, and were the only members of the gang she knew. A police representative told District Judge David Bar-Ofir that Angel planned the murders and was involved in the attempt to smuggle the heroin into Israel.



From left to right: Michel Nahmias and Shulamit Sheli, missing and thought to have been murdered, and prime suspect Shmaya Angel.

Police seek new clues in girl's slaying

By JEFFREY HELLER
Jerusalem Post Reporter

TEL AVIV. — Police are using ultra-modern scientific methods developed abroad to try to find new clues to the murder and mutilation of 11-year-old Nava Elimelech.

A police source, however, said on Sunday that no further details could be disclosed at this time without harming the investigation.

Nava disappeared from her Bat Yam home on March 20. Her severed head and thigh washed up on the Country Club beach at Tel Aviv last week.

The newspaper and plastic bag that the head was wrapped in and bits of newspaper on the hand found later in the week on the same beach

are vital pieces of evidence, it was reported.

The Knesset presidium last week has requested the Law Committee to discuss imposing the death penalty for the murder of a child, deputy speaker Moshe Shalom announced. He said the presidium took this step in reaction to a barrage of telegrams from citizens demanding such a change in the law, following the killing and dismemberment of 11-year-old Nava Elimelech of Bat Yam.

President Yitzhak Navon telephoned the Elimelech family and expressed his shock and condolences. The child's parents asked Navon to ensure that a supreme effort is made to find her killer and that the death penalty be imposed.

New outposts won't become settlements

By JOSHUA BRILLIANT
Jerusalem Post Reporter

TEL AVIV. — Nahal soldiers who recently established outposts at strategic sites throughout the West Bank and Gaza Strip were not out to start new settlements, the Army said last week.

The soldiers were merely deployed to help maintain security in trouble spots, and they will return to their settlements and kibbutzim in "a short while," according to the military spokesman.

Nahal is a programme combining military service with work in agricultural settlements.

It is not clear how many outposts were established. Some military sources said the number was "closer to 20 than to 40," but a Defence Ministry official said it was about 40. More outposts may be established soon, he added.

Several kibbutz officials said last week that Defence Minister Ariel Sharon was making a show of building new settlements to compensate for dismantling the ones in Sinai.

Some leaders of the Labour Party affiliated Kibbutz Movement were troubled by the fact that the army called only soldiers serving in their kibbutzim, but not those in yeshivot.

Deputy Agriculture Minister Michael Dekel told the Knesset Foreign Affairs and Defence Committee last week that another 100,000 Israelis will be settled in Judea and Samaria (West Bank) over the next four years.

Dekel said that seven settlements will soon be established close to the Green Line (pre-1967 border) on a "build your own home" basis, with the sole state aid being to supply the land at a nominal fee.

He said enough Israelis are willing to spend their own money on a home in Samaria without special financial assistance, just for the sake of the quality of life in a rural environment. In Judea, however, conditions are too difficult.

NEWS BRIEFS FROM AROUND ISRAEL

Villages get electricity

All of Israel's Arab villages will be linked to the national electricity grid with 24 months, Energy Minister Yitzhak Berman said last week.

Berman said the government has helped illuminate 72 villages and only eight villages remained without electricity.

Israelis beat Swiss in chess

Israel last week defeated Switzerland 4½-3½, in a fourth-round qualifying meet for the European Chess Championships for teams. It was the second Israeli win over the Swiss.

Standings after the fourth round: Israel (three encounters) 12½ points, Switzerland (three) 10, West Germany (two) 9½.

Army service may be cut

Defence Minister Ariel Sharon said in the Knesset last week, that the reduction of compulsory army service for men to 30 months from three years is under consideration.

Teachers sought for towns

A campaign to attract more teachers to development towns started last week, with the aim of filling 200 job openings in 17 towns in the next school year.

The shortage of teachers is most critical in science, technology and English. Teachers moving to development towns will be eligible for various grants and incentives and will be able to buy or rent government flats.

Cruise season is on

The Epiritiki Lines last week began its 27th Mediterranean cruise season and will make weekly cruises from Ashdod every Thursday until November 8, calling at Alexandria, Greece and Rhodes.

The 550-passenger Oceanus will cruise until mid-May, when the 700-passenger Atlas will take over the route for the duration of the season.

Egyptian Sinai in new maps

The Tourism Ministry has printed 100,000 new maps of Israel for distribution to tourists which show Sinai inside the Egyptian border.

All existing maps showing Sinai inside Israel have been withdrawn from circulation.

Sanctions at hospitals

Government hospitals last week accepted only emergency cases as maintenance and nursing staff began sanctions as part of their labour dispute with the Health Ministry.

The sanctions are in protest against the firing of some 600 workers in government hospitals. The Health Ministry said on Wednesday that the workers had been hired temporarily until the end of the fiscal year on Wednesday.

Priest, couple honoured

Two tree-planting ceremonies in honour of a Lithuanian priest and a Dutch family are to take place in the Avenue of Righteous Gentiles at Yad Vashem this week.

On Monday, the late Bronius Paukshtys, a Roman Catholic priest who saved at least 200 Jews, many of them children, will be honoured.

On Tuesday, Johanna van der Meer will plant a tree and receive a medal on behalf of herself and her late husband Frederick, in recognition of their activities in the Dutch resistance and their hiding Jewish children in their home during the Nazi occupation.

Debut for Likud magazine

The Likud-linked news weekly *Yoman Hashavua* made its debut on newsstands last week, its 96 glossy pages containing material ranging from what is advertised as a scoop on espionage by Egyptian diplomats in Israel to international affairs, sports, books, TV and the movies.

On the cover is a pensive Defence Minister Ariel Sharon, who in a special interview on the West Bank blames Jordan for the disturbances there.

Computer strike ends

The Histadrut Labour federation and the works committee of the Office Mechanization Centre last week accepted the terms proposed by the Treasury, thus settling a 45-day strike that has crippled computerized payment procedure for thousands of civil service workers.

W. Bankers' police training

Twenty-six residents of the West Bank town of Nablus last week completed a police training course and participated in a graduation ceremony attended by notables from the surrounding area.

Eight killed on roads

Eight people were killed, 58 were seriously injured and 118 others were lightly injured in last week's traffic accidents, police announced on Friday.

Five of the fatalities were pedestrians, among them four children. Of those injured, 46 were pedestrians, including 21 children.

Infant gets pacemaker

A surgical team of the cardiological department at Jerusalem's Hadassah Hospital have implanted a pacemaker in a two-month-old baby.

The unusual operation was performed after an electrocardiogram test had shown deficiencies in the baby's heartbeat.

The pacemaker was implanted in the baby's stomach because of lack of space in the chest cavity. Doctors estimate it will work for 10 years, before having to be replaced.

Rabies in Jerusalem zoo

A rabid fox entered the Jerusalem Municipal Zoo from outside last week and was killed by a keeper.

The fox was presumably the same one which had entered the zoo earlier, bit a hyena after penetrating his cage and escaped. A test carried out at the Veterinary Institute in Bayit Vagan proved that the dead fox had been rabid.

A quarantine was clamped down on the zoo by Dr. Abraham Kronenberg, district veterinarian of the Agriculture Ministry. Municipal veterinary officials said the zoo would remain open to the public but that there would be no exchange of animals between cages and no exchange of animals with other zoos until the quarantine is lifted.

Shaare Zedek plan

A task force will check the conclusions of the Brandes committee and recommend specific action in the capital's troubled Shaare Zedek Hospital.

The committee, appointed by Health Ministry director-general Baruch Modan two months ago to probe the crisis in Shaare Zedek, blasted the hospital management for its part in the crisis with the hospital staff and for its mishandling of the hospital's economic difficulties.

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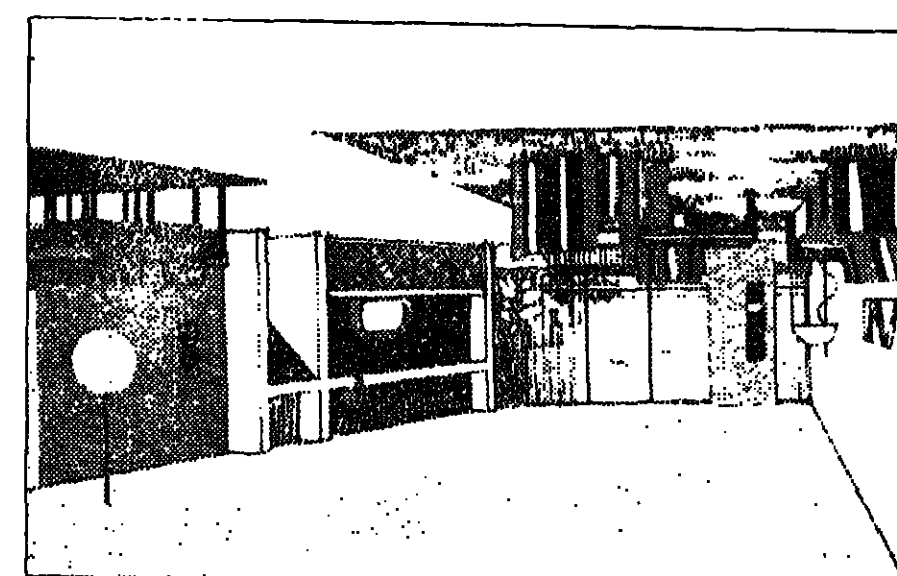
STAR-SHAPED DESIGN

The star shaped design of the buildings of Tsameret Aviv presents advantages not to be found in other architectural designs. Each apartment faces out in 5 different directions, ensures 5 directions of total privacy and 5 directions of fresh air. In contrast with apartments of 2 or 3 exposures, in Tsameret Aviv residents will enjoy soft breezes throughout all hours of the day. When you want a sea breeze open a window on the sea side. When a pleasant breeze is blowing over the coastal plain, let it in! All breezes from all directions are yours.

5-STAR BUILDING STANDARD

The Tsameret Aviv building is faced from the foundations to the eaves — all 12 storeys — with top quality Italian marble, ensuring that, for many years to come, an elegant, fresh look is retained.

The most modern construction methods have been incorporated into Tsameret Aviv: the concrete ceilings are poured directly and with



maximum accuracy on the walls, obviating the gap between ceiling and wall so obvious in other buildings. This method, not in general use because of its high cost, has proved to be the best of its kind. Only such methods meet the high standards of Tsameret Aviv.

AN APARTMENT WHICH IS A VILLA

The building is so designed, that each floor comprises separate wings with one apartment in each wing, each apartment forming a separate, autonomous unit. All apartments have individual systems for hot water and heating, independent of the caprices of central heating systems and of the individual desires of other tenants.

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You may choose an apartment of 142, 150 or 158sq.m. You can enjoy 4 or 5 spacious bedrooms and a giant 40 or 50sq.m. living room. If you need a study you can have it without taking away from your living space. Sliding together with you, we will plan the final appearance of your apartment. We will give you the choice of 7 different types of floor sling, a selection of sanitaryware and a list of other choices available to you. Together we will plan the space division most suitable to your needs. Each apartment has an ultra-modern kitchen with an eating area where 8 can sit comfortably: a large service balcony; a master bedroom with walk-in closet and adjoining bathroom; all together, 2 full baths and 1 half-bath.

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THE TERRITORIES

JORDAN is playing a significant role in the current uprising on the West Bank. Decisions concerning members of the Village Leagues were recently made by the Joint Committee for the Affairs of the Occupied Territories in Amman. Members of the leagues who do not dissociate themselves will be put to death and their property will be confiscated. There may also be threats by the PLO and pressures by the oil countries that pump billions into the Hashemite coffers. However, it is not their interests that Jordan is protecting — it is protecting its own interests.

Three factors have directed Jordanian policy with regard to the West Bank since 1967: the aspiration to redeem the land lost in the Six Day War and regain sovereignty over that land; concern about the increasing influence of the PLO on the population; fear that an accommodation will be reached between Israel and the local representatives.

Despite the Rabat resolution in October 1974 that the PLO is the sole legitimate representative of the Palestinian people and despite King Hussein's declarations regarding the Palestinians' right to self-determination and to their own state, Hussein has not given up hope of restoring Jordanian occupation of the West Bank and its rule over the territory. In this sense, Hussein has faithfully followed the expansionism of his grandfather, King Abdullah, but his motives are even stronger. While Abdullah had a vision of a "Greater Syria," its non-fulfilment was not a threat to his regime, whereas Hussein has very good reasons to fear that any solution in the West Bank under either PLO or Israeli patronage could seriously endanger the regime on the East Bank. First, because there are a million Palestinians living there today; and second, because the Palestinians have acquired an unprecedented sense of nationalism.

In this context, the PLO's threat to the Hashemite regime is greater than Israel's. Palestinian independence under PLO patronage will inevitably stimulate the rise of an irredentist movement among the East Bank Palestinians: hence Jordan's objection to any expression of Palestinian nationalism. But independence under Israeli patronage will not have the same result, and Amman has therefore only reacted against Israel when it has seemed that Israel is planning something on the West Bank that does not take Jordan's interests into account.

The main idea underlying the political concepts of the Jordan branch of the Hashemites is that the Jordanians and the Palestinians are one people, and that the two banks are one land under the sovereignty of a ruler of the Hashemite dynasty. This same idea guided Jordan when it supported the Partition Plan of 1937, held talks with Golda Meir in 1947/48, and invaded Israel and annexed Palestinian territory; and when, between 1948 and 1967, it strove to make "Palestine" into the "West Bank of the Arab Hashemite Kingdom" and the Palestinians a part of the Jordanian entity.

THE PLO is Hussein's main opponent and ever since its establishment in 1964 there has been constant conflict between them. The conflict eased in 1967, but three years later the king would record the blackest page in his career when his Beduin regiment massacred over 20,000 Palestinians in the streets of



A soldier takes cover last week at the Kalandia refugee camp on the northern outskirts of Jerusalem, during a demonstration by West Bank Arabs. (Yitzhak Elharrar, Scoop 80)

Provocation from the East Bank

King Hussein has not given up hope of restoring Jordanian rule over the West Bank and is largely responsible for the current disturbances there, says ZVI ELPELEG of the Shiloah Institute.

Amman and in the forests of Ajlun. When he kept his promise that "there will not be a Palestinian house that does not mourn," and thousands of families lamented their dead, the king came out in 1972 with his "Federation Plans" that were meant basically to be a political victory after the physical destruction of the Palestinians had already been accomplished.

Playing the role of "big brother," Hussein ruled in the West Bank until 1967 with flowers and swords. Flowers were given to persons willing to conceal their Palestinian identity in order to identify with the regime, and swords were used against those not loyal to the throne. No less than 100 Palestinians were privileged to be ministers in Hussein's governments, while thousands of others were victims of the Jordanian Legion, and filled the notorious El Jaffer prison in the desert.

Even today, West Bankers call Jordanian rule *Sav el-Malak* (Curse the king), meaning that it is enough to curse the king in order to be sent to jail. Is this the same Hussein who is now accusing Israel of terrorist behaviour and obliterating the Palestinian entity?

Only twice in the last 14 years has the rivalry between the PLO and Hussein been interrupted — once after the Six Day War and now, after the signing of the Camp David Accords. After the war, both were worried that Israel would take advantage of its position in the West Bank and conclude an arrangement with the people which would exclude the PLO and Jordan. Lately, their concern has focused on Israel's efforts to encourage local representatives to take part in the autonomy talks.

Both times their cooperation has been *ad hoc* in order to avert the danger of an Israeli initiative to introduce autonomy. After the Six Day War they worried needlessly: Israel did nothing except wait for

telephone calls from the Arab countries... But now there are the Camp David Accords and the autonomy plan, and the danger for the PLO or Jordan is real. The village leagues, which began to be formed in 1978 on the initiative of local representatives of the residents, unite thousands of people in the rural areas. Statements by their leaders recognize their right to negotiate with Israel. This has caused Amman to fear that something is developing that is liable to threaten their interests. Is the Israeli activity also a threat to Palestinian independence?

ALL THE present critics of the Israeli government's policy, both internationally and in this country, answer this question affirmatively. Their main argument is that the autonomy plan is intended only for a transitional period of five years, and that what is going to take place afterwards is not independence but no more than home rule at best, and Judaization and annexation at worst.

This argument is based on the limits that the Israel government wants to put on the proposed autonomy during the transition period and on statements by Israeli personalities on the subject of future sovereignty in Judea and Samaria. According to the critics, these are the reasons for the refusal of local spokesmen to join the autonomy talks that began in May 1978, and the refusal of the municipalities to cooperate with the civilian administration that was established in late 1981. Another charge is that, while Israel is discussing autonomy, Jewish settlements continue to multiply on the West Bank.

Some of these arguments are only partially valid, and they ignore the most important factor: that the PLO and Jordan, by means of threats, economic sanctions and political assassinations, are dictating the reac-

tion of the people to the peace process and the autonomy plan. They are not doing this because they care about the Palestinians in the territories. These tactics have little to do with the welfare of the people and the desire of many of them to resolve the problems peacefully.

The Camp David Accords do not promise the Palestinians immediate fulfilment of all their aspirations, but they promise more than has ever been promised before. In these agreements, the term "full autonomy" for the Palestinians is used for the first time; they speak of "the resolution of the Palestinian problem in all its aspects" and of "the legitimate rights of the Palestinian people."

There are Israelis who see the autonomy as a transitional stage to Israeli annexation. On the other hand, there are many Israelis at the decision-making level who foresee the development of the autonomy into a Palestinian state. There are those who fear such a development and those who welcome it.

THE PROBLEM of Jewish settlements and the question of future sovereignty should not have been a stumbling block preventing local spokesmen from coming to the negotiating table: the purpose of negotiation is to bridge gaps. But even if there were voices in favour of negotiation, those voices have been silenced by the PLO and Jordan.

Moreover, the declared position of the PLO is that they will not join Camp David. Not because of the content of the agreements, but because it would mean recognizing Israel, and such recognition is against the PLO's principles. The PLO is willing to accept control of the West Bank and the Gaza Strip, but only if this is done without Israeli intervention. The leadership suggests that the territories be put under UN trusteeship for eventual

transfer to the PLO.

The position was, therefore, that it was futile for Israel to suggest the inclusion of the PLO in the autonomy negotiations and that the West Bank mayors were unable to take part in the negotiations because of pressure by the PLO and those dependent on the services of the Jordanian government. The only choice left to Israel was either to inform the Egyptians that the autonomy talks could not be continued and to keep the territories under military rule, with all the undesirable consequences entailed, or to establish civilian administration, which would enable those interested to act in the direction of autonomy independently of outside influence.

In reaction to Israel's attempt to encourage local cooperation, the PLO sent terrorists to execute people in the West Bank. Jordan, the PLO's current partner, was quick to join in by threatening the death penalty, and the *Shabbat* was ordered to go out into the streets of the West Bank and demonstrate, block roads, throw stones and interrupt everyday life.

What was forgotten in Beirut and Amman was one elementary fact: that since 1967, Israel has allowed the PLO virtual freedom of political activity in the territories, including the financing of local newspapers and propaganda. Israel has permitted West Bankers to receive their salaries and other moneys from Amman, and to get licences and jobs from there. Israel established the "open bridges" policy. None of this was mandatory under international law: Israel acted out of good will.

And Israel's enemies took advantage of all this. Is there anything wrong if Israel now reconsiders the situation and prohibits some of the things that it has permitted in the past?

AS FOR the Palestinians in the territories, they would be well-advised to look at the past before choosing their future steps. They should remember that all the solutions proposed in the past were rejected by their leaders with their uncompromising stance.

When they were on the verge of independence in 1948 and their leaders established their own government in Gaza, those Arab states that recognized it withdrew their recognition within two weeks.

Even before that, in February, the Palestinian spokesmen had turned to the Arab League in Cairo and requested the establishment of at least a Palestinian administration in place of the British administration. The answer they received was an absolute refusal. Throughout history the Palestinians have always been given the job of lubricating the wheels of the inter-Arab rivalry.

There has been a ceaseless argument as to whether in 1948 the Palestinians were instructed by their leaders to flee their country. However, there is no question that those same leaders all found refuge in the main cities of the Arab countries. It is still easier to give orders from Beirut and Amman than to fulfill those orders in Nablus and Gaza.

It is not only the people of the territories who are apprehensive. So are many Israelis — those who see the autonomy as a step towards a Palestinian state which will endanger Israel's security, but perhaps the process will help them to learn that they can live together peacefully and that peace of that kind is more important than agreements with the rest of the Arab world.

THE TERRITORIES

"THE BRIDE of Palestine," as Ramallah is sometimes called by its residents, was pretty and peaceful towards the end of last week. Perched on the edge of the Judean hills, many of the fine stone houses enjoy spectacular views of the hills, and wadis falling away to the west, towards the coastal plain.

People had certainly not forgotten the almost two weeks of strikes, sometimes violent confrontations and intense emotions, but they were certainly pleased to be out and about in the bright spring sunshine.

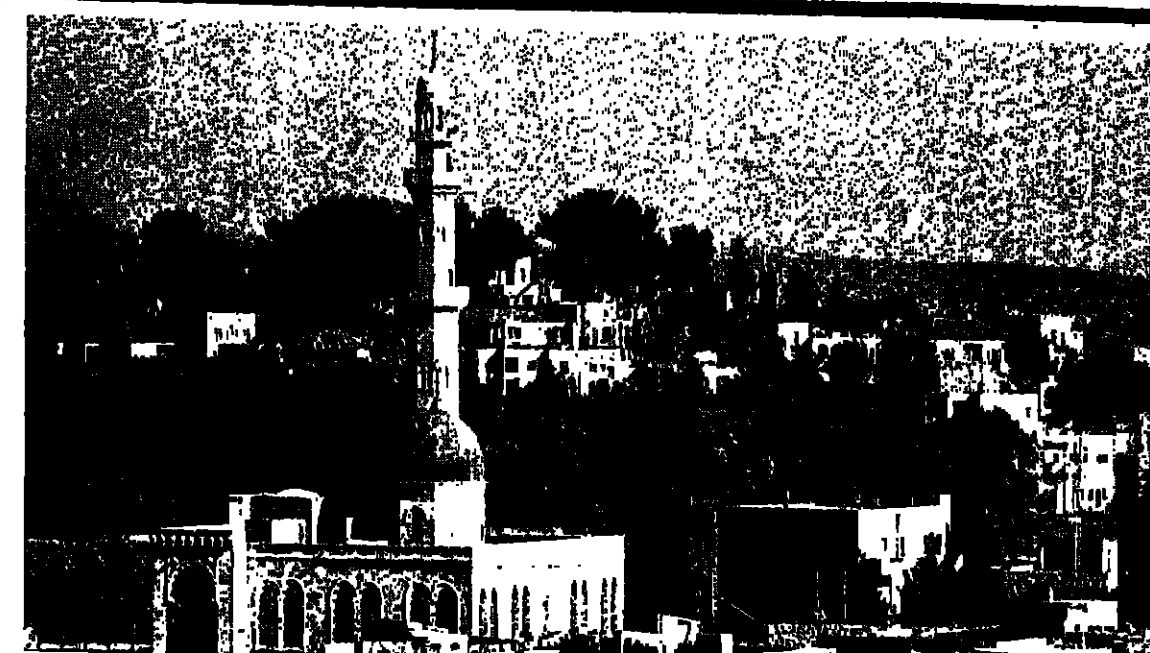
"In many ways, there were interesting parallels between what happened here over the past 12 days and the weeks that immediately followed occupation," reflected a young professional in the town. "There were the same arguments about loss of business and the same issues had to be faced, but there was much more solidarity. There is a realization that we are alone and, psychologically, people are more willing to resist."

Not far from his office in the centre of the town, teenagers were sweeping the streets and tending a flower bed — an example of voluntary work that has become evident since the dismissal of the mayor, Karim Khalaf.

Despite the dire predictions of an escalation in unrest if Khalaf and his Nablus colleague, Bassam Shak'a, were dismissed — predictions that came from both the army and West Bankers themselves — the military government has been able to achieve its goal with little real trouble. Those who pressed to "strike while the iron's hot" have been proved right, it seems.

THERE DID NOT seem to be a serious post mortem about the events of the past week; the reaction to the dismissal of the two mayors was strangely muted.

Defence Minister Ariel Sharon and his civilian administrator,



The voices of Ramallah

The Post's DAVID RICHARDSON visits the 'Bride of Palestine' to discuss the possibility of a new West Bank leadership.

Menachem Milson, have repeatedly insisted that there is an alternative leadership in the territories which is willing to enter into negotiations with Israel, and from conversations in Ramallah last week it seems clear that there are indeed people waiting in the wings. But even the minimal preconditions they would demand from Israel before making their move seems beyond the capacity of the present government.

I had three conversations with people who, for the sake of anonymity, I will call the professional, the businessman and the student.

"IT IS TRUE," said the professional, "that the Palestinians could

have been more sophisticated and more politically agile. It's the same pattern of negativism that existed in 1948 when we lost what we had then. I don't believe the Arabs and the PLO are ready to move, and that is unfortunate."

"Israel is now calling the tune, but the development of the term, or attitude, of *ismud* ('steadfastness') is very clever and very widespread; people are increasingly resilient. Israel can succeed through all sorts of clever administrative measures in taking the land, but never the people. So, in the long run, I am confident that the system is doomed to failure."

"Israelis will either grow tired of the situation or they will have to

come to terms with a different and far more unpleasant self-image."

THE STUDENT, fresh from Bir Zeit University, spends his time doing social work in the villages in the Ramallah district. A villager himself, he is proud of but nevertheless fettered by the slogans of Third World ideology.

It is "irrelevant," he argues, if a transitional period of autonomy eventually leads to statehood because "that is not a nationalist solution" and would even temporarily by-pass the PLO.

The personal characteristics, and perhaps even, the failings, of the mayors, and other "national leaders" are also unimportant "because the masses are behind

them," and whoever is with the masses is "objectively right."

There are many who agree with this, admitting that the mayors and the pro-PLO councils, while enjoying widespread popular support particularly among the young, still had powerful opponents.

THE BUSINESSMAN: "I don't believe that it is so easy to get rid of the PLO. They have money, power, people — but it is impossible to say how long they will be able to hold on. Offering people money to oppose them, however, is not enough."

"The situation in the Arab world is such that it encourages a political initiative on the West Bank. People are saying that Israel exchanged Sinai for the West Bank and the Bek'a Valley in Lebanon for the Golan Heights. We are being sold out. The Arab states are preoccupied with the *Bah al-Sharkia* (the 'eastern gate' of the Arab world), he said, referring to the Iraq-Iran war.

The accelerated pace of settlements, the planned zoning laws that threaten to carve up the West Bank into Jewish-controlled local councils — "all this is forcing people to think that something must be done quickly."

There are those in the West Bank who are willing to go ahead, but only on the basis of an undertaking from Israel that it is willing to at least discuss three issues:

- The right of self-determination.
- East Jerusalem;
- A freeze on settlements and land expropriation.

These issues should be discussed and agreed on in advance and in secret so that people can be free of unnecessary pressure. Israel should prepare things so that if and when it declares a willingness to include these three issues on the agenda for discussions, there will be sufficient and organized opinion on the West Bank prepared to enter these discussions.

by the European statesmen, supported broadly by the Americans, will now open their campaign of concentrated pressure upon Israel to make further concessions, beyond the Camp David Agreements.

The most "moderate" Arab demand at present is that Israel in fact forgo even the projected negotiations on the "final status of the West Bank and Gaza," and promise now to withdraw at the end of five years.

The alternative demand (supported by the Europeans) is immediate, actual Israeli withdrawal, or at least agreement to negotiate with the PLO — and thus instant acceptance of the concept of a second Arab state — in Western Eretz Yisrael.

This, indeed, is likely to be the central thrust in the next phase of the Arab campaign for the dismantlement of the Jewish state.

In the immediate confrontation, Israel continues to be led by a completely compromised government, which has shown time after time that it is incapable of resisting pressures.

The Alignment opposition, equally compromised, has at every crucial moment jettisoned both its Zionist principles and its responsibilities and supported the government in its surrenders.

Neither is in tune with the majority of the people; and only a drastic and early change in the political party structure can bring about the change in the conduct of national policy, which is vital to Israel's safety.

Palestine prescription

If the demands of Peace Now were fulfilled, the political vacuum in Judea, Samaria and Gaza would be filled by a Palestinian state, writes SHMUEL KATZ.

in pacific propinquity — say, at the border post at the Jaffa Gate, or outside Kfar Sava.

THE PEACE NOW leaders reacted to the protests that followed the demonstration by disavowing the flag-hoisting act: "It is inconceivable," they declared, "that any flag other than that of Israel could be hoisted in the name of Peace Now."

AT THE CABINET meeting last week, the prime minister expressed severe criticism of the Peace Now slogans — and of the Alignment. Knesset Members who participated in the demonstration — criticism in which, it is fair to say, the vast majority of Alignment members in Israel concurred.

Mr. Begin's statement, however, raised questions of the greatest significance for an anguished Israel. "Judea and Samaria," he said, "are not occupied territory. It was in Judea and Samaria that our nation was born... Our prophets prophesied in Judea and Samaria. The whole of Israel's ancient culture, upon which we have been nurtured to this day, was created in Judea and Samaria."

This is true. He could have added that by any canon of international relations, Israel has a superior right to sovereignty in all of Western Palestine. Only, it is a central feature of our ongoing tragedy that in the international document dealing with the future of Judea and Samaria, which Mr. Begin signed, their names, with their historical, political, geographical and emotional connotations, are not mentioned. The Camp David Agreements adopted the nomenclature introduced by the Arabs for erasing their Jewish context and associations.

The "West Bank" — that is the name Mr. Begin, with his co-signers, gave to Judea and Samaria in the Camp David Agreements. HOWEVER, "West Bank" is perfectly in keeping with the spirit and content of the agreements. In it, there is not one word about the Jewish relationship with Eretz Yisrael, or one word about Jewish national rights, historical or political.

Hence the plan laid out at Camp David which would give the Arabs of the "West Bank" and Gaza "full autonomy" for a transitional period

of five years. Their elected autonomy council will replace the "existing military government and its civilian administration." After three years, negotiations will open "among Egypt, Israel, Jordan and the elected representatives of the inhabitants of the West Bank and Gaza to determine the final status of the West Bank and Gaza."

"The resolution from these negotiations," the agreement specifies, "must... also recognize the legitimate rights of the Palestine people and their just requirements..." Palestinian legitimate rights, Palestinian requirements... and finally, to ensure that it be understood whose is the overriding right to the country, the agreement reached in those negotiations must be submitted to a second vote — not by Israel, but again "by the elected representatives of the inhabitants of the West Bank and Gaza."

That is how the prime minister treated Judea and Samaria, "where our nation was born, where our prophets prophesied..."

IT IS WITH the far-reaching concessions of the Camp David Agreements in hand that the Arabs, aided

Prime Minister Menachem Begin's problems in ruling with a coalition of 61, mathematically predictable the moment it was created last summer, overshadowed the winter term of the 10th Knesset, which ended last week.

His coalition floundered and bungled many a vote in the plenum because its members stayed away at times when they were most needed. In constitutional terms, of course, these lost votes did not mean the fall of the government, just its discomfiture.

But the 58-58 no confidence vote a week ago seemed to stop the coalition in its tracks. Begin suggested to his cabinet colleagues that they resign, and they turned the idea down. A tie vote on no confidence does not compel the government to resign. But it brought the coalition to a new low.

Yet the same coalition, which looked so sick and wan during the Knesset's winter term and which some sought to write off as a dead loss, will spring to life when the summer term opens on Monday, May 3. The virus of opposition to the Sinai withdrawal which afflicted the patient will suddenly vanish after the final withdrawal from Sinai on April 25.

Ever since its birth, the coalition has had a problem functioning in the Knesset because its members did not turn up in sufficient numbers. The majority of two did not provide enough leeway, because the current 18 cabinet ministers and 12 deputy ministers constitute the most overburdened leadership in the country's political history. Of 61 coalition members, the 30 given responsibilities, or sinecures, as the case might be, were tied down by official strings which prevented them fully discharging their parliamentary functions. No coalition before ever had so many chiefs and so few Indians.

After the Sinai withdrawal, three Tehiya MKs, two Telem members and NRP maverick Haim Druckman all of whom voted against the government on the no confidence motion, will have every reason to support the government, to assure the future of Judea and Samaria.



Near-anarchy reigned during the budget debate last month, a week before the Knesset rose for its spring recess. Above, MKs crowd around Finance Committee Chairman Shlomo Lorincz, trying to prevent him from proposing the budget. Labour's Yossi Sarid points an accusing finger.

Coalition wobbles to a recess

By ASHER WALLFISH/Jerusalem Post Knesset Correspondent

The parliamentary troubles of this coalition, like those of so many past coalitions, stem from the religious parties. To be more precise, they stem from the rivalry between the religious parties.

The four-man Agudat Yisrael faction, for all the power it appeared to wield when it gave Begin his 61 majority, failed to get its way during the winter term with legislation, although it enjoyed more cash subsidies for its educational institutions than ever before.

While Aguda seems winning its Sabbath ban on El Al flights, this does not concern the Knesset. The sole item of legislation on which the party got its way was the defeat of Abie Nathan's bid to anchor his Voice of Peace radio station to Israel's shore — a matter which the Knesset handled as a private member's bill.

But this is peanuts compared to the two major legislative issues on which the Aguda was stumped: an archeology law and the "who is a Jew" amendment.

The archaeology bill, article 47 of

the coalition agreement, was supposed to limit excavations in ancient burial grounds and give the rabbinate a say on the subject. The commitment was binding on the coalition, but the wording was vague. Negotiations for a final formula got bogged down in a coalition committee comprising coalition chairman Avraham Shapira (Aguda), Sara Doron (Likud-Liberals) and Yehuda Ben-Meir (NRP).

The proposed amendment to the Law of Return stipulated that conversions for the purpose of the law must be "according to halacha." It was even a binding coalition commitment, but Prime Minister Menachem Begin promised to do his best. This, it turned out, was not good enough, because the Liberal wing of the Likud had a large number of reluctant members, who foiled the move.

Begin's second coalition, formed after the June 30, 1981 elections, has produced a curious polarity in the present Knesset between Agudat Yisrael and the Liberal wing

of the Likud, whose members appeared to have little to say with respect to defence, foreign affairs, economics, and social matters. But they have found one single area in which to flex their muscles — the religious sphere.

The Liberals, in acting as a brake on the Aguda, have been assisted surreptitiously by the National Religious Party, which always complains vociferously when the Aguda takes a religious initiative on its own. It usually manages to jump onto the Aguda bandwagon, but then, often serves to slow it down.

The Aguda has not appeared as united in this Knesset as it was in the last one, nor as effective. In early 1980, for instance, when a law restricting abortions was passed, the four Aguda MKs worked as a team, lobbying from morning to night to ensure a majority. They compelled Begin to make the abortion issue a matter of coalition discipline and personal credibility. Many Liberals, recalling that experience, were determined to dig in their heels this

time, both during the coalition negotiations which fixed the parameters of religious legislation and subsequently in the Knesset.

The Aguda faction is pulling in different directions in the present Knesset, with Avraham Shapira and Shmuel Alpert, both Gerrer hassidim, often at cross purposes with seasoned politicians Shlomo Lorincz and Menachem Porush, who know all the tricks. Shapira and Alpert may hearken to the messages coming from the Orthodox community in North America, but Lorincz and Porush have a tight grip on the parliamentary helm here.

The Sinai withdrawal will help Begin bring the breakaway right-wingers back into the fold and insure his mathematical majority. But the withdrawal will do nothing to heal the disappointment felt in the Council of Torah Sages, whose members are not impressed by the money flowing through the well-worn hands of Lorincz and Porush. They want action on religious legislation. The Begin coalition, therefore, can expect trouble from its religious components as long as it lasts.

No summary of the winter term could be complete without a mention of the Alignment's performance. Having reached a total of 48 seats once Shulamit Aloni came in it served the Likud with constant harassment and caused the coalition to lose many votes, but it could not topple Begin.

The Alignment, which came so close to victory in the last election, opened the winter term crestfallen, but managed to pick up spirit as it went along, seeing how it managed to make the coalition jump.

Apart from the grave disunity shown in the Alignment over the Golan Law in December, the faction worked well together.

Yet the Alignment did not possess the goods that might induce Begin's coalition partners to desert the Likud. It emerged from the winter term with a few tenuous points in common with the NRP and Tami, but the Alignment's refusal to allow its members a free vote on the "who is a Jew" law has opened a wider gap between the Alignment and the Aguda.

'Who's a Jew' bill dropped

By DAVID LANDAU
Post Diplomatic Correspondent

The Knesset was held in suspense until a very late hour on Tuesday of last week by Agudat Yisrael's determined efforts to drum up support for its "Who is a Jew" amendment, and the equally determined efforts of opponents of the amendment to see it defeated. After a day of intense behind-the-scenes lobbying and interminable paper-and-pencil calculations by the various faction floor-managers, Aguda concluded that the amendment would fail — and decided therefore not to table it.

Political observers hesitated to predict what middle or long-term effects this failure might have on the delicate fabric of coalition relations.

In the coalition agreement of last year, Premier Menachem Begin pledged his best efforts to push the measure through. Aguda's "Council of Torah Sages" has been urging fulfillment of this commitment.

But the solid recalcitrance of eight or nine Likud-Liberals, among them two ministers (Ehrlich and Berman), determined in the end that the amendment would fail, and Aguda drew back rather than suffer

the defeat.

The Liberal votes against the amendment would have joined those of the Labour Alignment (48), Hadash (4), and Shinui (2) to ensure rejection of the amendment. Earlier in the day the Alignment group had voted by a substantial majority to apply faction discipline thus requiring all its members to vote against the amendment.

An immediate coalition crisis does not seem on the cards. Aguda's MK Menachem Porush told *The Jerusalem Post* pointedly last night that the Council of Torah Sages had not made the parties' continued participation in the coalition conditional upon passage of the amendment.

Porush said that faction chairman MK Avraham Shapira had been "instructed" to cease uttering veiled threats about Aguda's future support for the coalition.

Shapira declared last night that the Alignment faction's decision to oppose his bill en bloc put back for a long time the possibility of Aguda supporting an Alignment government.

Although Aguda and the National Religious Party met together in the

early evening and decided to forgo tabling the amendment, MKs opposing the amendment suspected a ploy to catch them off their guard and quickly vote the measure through. They therefore all stayed on in the House, warily watching the pro-amendment forces until the adjournment was called, close to 11.00 p.m.

The Aguda-inspired amendment would have added the words "according to Halacha" to the mention of conversion in the Law of Return. As it presently stands, the law defines a Jew as a person "born of a Jewish mother or converted."

The proposed amendment is fiercely opposed by the Reform movement in the U.S., and also by the Conservative movement which maintains that its conversions are halachic but that its rabbis are not recognized by the Israeli rabbinate and government.

One of a number of rumours making the Knesset lobby rounds last night was that Hadash MK Charlie Bilon had been offered a vast sum of money for a development project in the Jerusalem Musrara quarter if he would support the Aguda amendment.

MKs approve budget as Ben-Porat abstains

By ARYEH RUBINSTEIN
Post Knesset Reporter

By a vote of 59-57, with one abstention, the Knesset last week passed the supplementary budget of IS41.6 billion for the fiscal year just ended.

Mordechai Ben-Porat (Telem) abstained.

Had Ben-Porat voted against the legislation, like his Telem colleague Yigael Hurvitz did, the Alignment could have endangered the government coalition by summoning home from abroad Rabbi Menachem Hacohen for another negative — and tying — vote. Unlike last week's no-confidence vote, the government in the case of legislation initiatives must obtain a majority and cannot do with a tie vote.

But because Ben-Porat had said he would abstain, the Alignment did not summon Hacohen back because it had no chance to defeat the budget.

Rabbi Haim Druckman (National Religious Party) voted against the budget, as he had promised.

Ben-Porat, explaining his abstention, said he regretted that he had failed in his efforts to bring the Likud and the Alignment together to form a national unity government. He was dissatisfied with both blocs, he said, but since he did not consider the Alignment an alternative, and did not want to lend a hand to the creation of chaos, he would not cast his vote against the budget.

Ben-Porat noted that the news media had quoted Alignment faction chairman Moshe Shahal as having attributed his abstention on the budget vote to his having been promised a cabinet post.

"Did you make that charge?" he asked Shahal.

"I'm not obliged to answer you," Shahal said. "I'm not under interrogation."

"Only someone who never filled a national task without being promised something, only an MK who never did anything without getting paid for it could say such a thing," Ben-Porat said.

Lord Carrington reaffirms EEC's 'Venice Declaration'

By DAVID LANDAU
Post Diplomatic Correspondent

Britain's Foreign Secretary Lord Carrington gave notice in Jerusalem last night that the EEC's "Venice Declaration," calling for "association of the PLO" in the peace process, "continues to be valid."

Speaking at a dinner in his honour after his first day of talks here, Carrington pulled no punches in stating Britain's support for Palestinian self-determination. Citing his prime minister, Margaret Thatcher, he said: "If we demand the right of Israel to live in security and peace, we must be prepared for these rights to be accorded to others... We believe the Palestinians are entitled to self-determination."

The PLO's "association in" the negotiations must depend, though, on its acceptance of Israel's right to live in peace and security.

These were the principles enunciated by the EEC nations at Venice two years ago, and they continue to regard them as valid.

At the same time, Carrington warmly praised the Israel-Egypt peace treaty and Israel's "steadfastness" in implementing the withdrawal. The treaty was "an historic landmark," he said. "If that process can be taken further, so much the better."

At his meeting earlier in the day with Premier Menachem Begin, however, Carrington had been frankly sceptical as to the prospects of the autonomy negotiations — the second part of the Camp David process — producing an agreed solution.

Carrington also met with President Navon, Defence Minister Sharon and Foreign Minister Shamir.

A gentleman farmer visits kibbutz

By BENNY MORRIS
Post Diplomatic Reporter

KIBBUTZ NA'AN. — Lord Carrington, the gentleman farmer, spent Thursday afternoon of last week inspecting irrigation systems and churning up the dust in the fields around this collective settlement.

There were few kibbutzniks around to greet the 12-car cavalcade of grey and black limousines and police escorts since the visit was kept secret by the kibbutz leaders. Most of the youngsters put down the rumour of the impending visit to be an April Fool's Day hoax.

The British foreign secretary, who owns and runs some 900 acres of farmland with wheat, barley, cows and sheep in Buckinghamshire and Lincolnshire, spent half an hour discussing the merits and costs of the sophisticated irrigation equipment produced by Na'an's Metal Industries with the plant's chief agronomist, the German-born Ya'acov Spier.

Spier lost little time, in their talk, while sitting on folding wooden chairs under the birch tree in the factory's courtyard, in telling Carrington that the plant — which exports \$6 million worth of products annually — grew out of a clandestine Hagana grenade factory during the British Mandate.

"Lord Carrington takes his farming very seriously. After a heavy week, he devotes most weekends to his crops," one British security officer told *The Jerusalem Post*.

Later, Carrington, and his entourage of Foreign Office and Foreign Ministry officials, and dozens of security personnel, wandered about a large irrigation pond just east of the kibbutz buildings.

"So the (drip irrigation) system is based on a polythene pipe with a hole in it?" asked Carrington. "I mean a hole in the right place," he added, correcting himself.

"That's not so expensive," said the foreign secretary, after Spier told him that the system works out at \$20 per yard.

"Nothing really changed in the art of irrigation for 4,000 years, until now," said Spier, gesturing to the kibbutz factory. And then added, as if an afterthought: "Nothing, that is, since Joseph, the first prime minister of Egypt."

When Carrington was told that all the kibbutz's 600-700 members were fully employed and that the measures of automation have made no one redundant, he recalled a visit to China, where he saw "a farm about this size. They had 17,000 labourers on it."

Then Spier turned on the sprinklers and Carrington, unmindful of the drops darkening his trousers, pressed on with general and specific questions about kibbutz life and the irrigation equipment plant.

Spier said that Na'an exports only \$30,000 worth of its products to Britain each year. "You have too much rain," he said and Carrington smiled.

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**KIRYAT ISAAC WOLFSON
JERUSALEM**

THE FRENCH contingent, which included one woman, was playing boule, which appeared to be a version of bocce. The Australians were playing volleyball, the Americans tossing a football and the Fijians and Colombians had just completed, it was said, a fierce game of soccer at Eitam, the former Israel Air Force base.

The peacemakers had arrived in Sinai. They would be coming to grips soon enough with its weather, its vastness and possibly its dangers; but for the moment the main encampment of the Multinational Force and Observers (MFO) was like an international scout jamboree, with competitions, badge-swapping, and night-time barbecues.

The camp commandant, Lt.-Col. Roderick Martin, of Britain said he had launched a competition for an MFO slogan. One entry was in Latin — *sicut columbae, sicut leo* (peaceful as a dove, strong as a lion) — but it hadn't come from the Indians, who hadn't arrived yet. "Probably some educated Brit," said Col. Martin with a wink.

That entry seemed unlikely to win any prize, since lionlike assertiveness does not appear to accurately reflect the MFO's perception of its role.

"Our job is to verify that the terms of the Israel-Egypt peace treaty and protocol are being adhered to," said Lt.-Col. Ian Edwardson of Australia, a press liaison officer. "We will report violations to both sides. We will not rectify them ourselves." Impartial observer, then, perhaps even stern uncle, but no enforcer.

Israeli officials had indicated that they expected the MFO not only to monitor Egyptian and Israeli adherence to the peace treaty, but also to prevent by any means necessary any attempt by Palestinians to smuggle arms through Sinai into the Gaza Strip. Defence Minister Ariel Sharon said recently that the IDF had seized some 500 grenades being smuggled on this route. The fatal grenade ambush of an Israeli vehicle in the Gaza Strip last month indicated that some were nevertheless getting through.

We brought up the subject with the force commander, Norwegian Lt.-Gen. Frederik Bull-Hansen, encountered by chance outside his headquarters as he made his way to a staff conference.

There was a civilized look about the general — not of amused detachment, but amused involvement. He had obviously been busy trying to integrate his 10 national contingents, speaking different languages and following different procedures, into a single organization responsive to the same command. An endless round of staff conferences was part of that hammering-out process. The troops would go home after six months and most of the officers after a year, but the general and his wife would remain in their Sinai home for three years.

The general didn't want to say what would happen if a Fijian or Colombian patrol encountered a suspicious-looking group of Beduin or Palestinians on some dark night heading across the demilitarized zone towards the Gaza Strip. He indicated, however, that the possibility of such an eventuality had crossed his mind and there were now procedures for coping with it.

"I have an operational concept known by both parties," he said.

MEANWHILE, the 2,600 MFO

The newcomers

Post reporter ABRAHAM RABINOVICH sees how the Multinational Force and Observers are settling in at their main base at Eitam, in north-eastern Sinai.



MFO members from the U.S., Britain, Norway, U.S., Australia, Colombia and Holland.

(Isaiah Karlinisky)

personnel are cheerfully going about their settling-in process while leaving high policy to the generals and to MFO director-general Leamon Hunt, an American, whose headquarters will be in Europe.

Much of the base is still a construction site as workers rush to complete air-conditioned barracks, dining halls, a gymnasium and other facilities. The MFO will also make use of existing buildings at the Israeli-built airbase whose evacuation is to be completed by April 25.

The Australians, ever resourceful, were not waiting for amenities to be provided. Outside the air operations centre, a navy helicopter pilot, Lieut. Steve Brand, was sprawled in an improvised but very comfortable-looking lounge chair.

"Made it from a packing crate and foam rubber," said Brand, 26, who was watching the frantic activity about him and looking as if he could do with a beer. "You have to make do with what you find."

Nearby in the desert dust, someone had placed a carefully lettered sign: "Keep off the grass." The Anzac contingent, consisting of 120 Australians and 20 New Zealanders, is providing 10 helicopters, whose camouflage markings have given way to white paint in order that there will be no mistaking them for Egyptian or Israeli craft.

The helicopters will be transporting the American civilian observers who are to scour the limited-force zones covering the

bulk of Sinai and a small trip inside Israel, to verify that they contain no more men or equipment than agreed upon. They will also transport the Fijian and Colombian infantrymen manning the northern part of the demilitarized zone in eastern Sinai to isolated observation posts.

The American 82nd Airborne Battalion based at Sharm e-Sheikh has its own helicopters to help in coverage of the southern part of the 400-km. zone along the Gulf of Eilat.

The British contingent, 37 headquarters personnel, calls itself "The Duplicious Bastards" — the term allegedly used by U.S. Secretary of State Alexander Haig to describe his British opposite number, Lord Carrington.

Camp Commandant Martin, leader of the British contingent, is waiting for his office to be completed. Meanwhile, his desk has been set up in the corridor outside the office of an American full colonel serving as chief of staff. During the course of an interview, the British officer leapt to his feet every time the American colonel strode in or out, which was often.

Martin, a tank officer who served as liaison in the German armour school before coming to Sinai, decided to designate his British unit a squadron, with its cavalry connotations, rather than a platoon.

The most distinctive figure at Eitam is the young British officer in charge of camp security — Capt. Mike Roberts of the Argyll and

Sutherland Highlanders, who wears a kilt and carries a cromach, an outsize Scottish walking-stick.

The 1,100-strong American contingent includes not only the 600 paratroopers in the south, but staff and logistics personnel at Eitam. Among the latter are some 30 women.

The Dutch have sent military police and signal units, and Uruguay a transportation unit. The Italians have sent three minesweepers to patrol the Straits of Tiran.

Except for the American paratroopers and the Italian sailors who will be based at Sharm e-Sheikh, the rest of the MFO will be based at Eitam. The French are providing a fixed-wing aircraft that will fly between the two bases, as well as a medical unit. Norway is providing the commanding officer, two of his personal aides, and the chief of operations.

All units wear their own uniforms but share a terracotta-red beret and an MFO sleeve-embell depicting a dove and olive branches.

There is also to be a civilian maintenance unit whose chores will include cooking and KP.

"IT'S ALL very exciting," says Col. Martin "seeing how the different nations are competing with each other in style."

During a parade a few days before, one of the units had broken into a national song. Another unit followed with two. Soon one of the

contingents produced a bongo troupe. The leisurely procession to the mess hall changed, recalled Col. Martin, when the Fiji battalion, 500 strong, marched to a meal in formation. "And they march — like the King's African Rifles did 20 years ago." Other units followed suit.

Saluting and "sirring" is prolific — Israeli soldiers at the base watch it with some amazement — and the Fijian on sentry duty outside the general's headquarters stands at rigid attention.

But MFO main base appears to be a happy ship. There will be ample recreational facilities, including a swimming pool inherited from the Israelis, and as soon as the theatre under construction is finished, there will be films every night. An American-style PX will provide some of the comforts of home.

"I've tried the local beer and it's very nice," says Australian pilot Brand. "But it's much nicer when it's cold." The Australians expect regular supplies of their own brands by air.

The prevailing good humour can be seen in the road signs that have begun to sprout, including Burma Shave signs and signposts pointing to Bangkok, Philadelphia and other exotic places, with appropriate mileage indicated.

"Wherever you have soldiers," says press officer Edwardson, "you have signs pointing to every place in the world except where they are." At the moment, however, the soldiers at Eitam seem to be quite happy to be where they are.

Meeting weighs human change

By YA'ACOV FRIEDLER
Jerusalem Post Reporter

HAIFA. — "Mankind 2000," an international conference on human adaptation to change, was held at Haifa University last week.

Jonas Salk, developer of the polio vaccine, told the conference that mankind can and will overcome the problems of exploding population growth.

Prof. Salk cited UN demographic studies to back his thesis that the velocity of population growth is beginning to slow down, saying it would stabilize at 11 billion in 150 years, from the present 4.5 billion and the six billion projected for the year 2000.

He also advocated that mankind take control of evolution and give it direction, metabolically as well as biologically. Though the challenges are tremendous, he did not despair of ability to overcome them, saying optimism is vital as we start to come to grips with the problems of the future.

In a somber diagnosis, heart transplant pioneer Christian Barnard said the medical profession is losing its heart in its pursuit of overspecialization and space-age technology. He appealed to physicians to consider their patients as human beings and not a complex of organs and "interesting diseases."

He urged doctors to intervene actively in the policies of world food production and distribution, to stop mass starvation and give mankind a chance to survive into the 21st century. "I am neither an optimist nor a pessimist for the future, it depends on us," he declared. Barnard said the goal of medicine was "not only to prolong life but improve its quality."

He cited UN statistics to show that while 400 million people are suffering from malnutrition there was actually an over-production of 3,000 calories per person of food. He considered it the duty of physicians to intervene to change the situation; not merely treat the sufferers from it.

Speaking to the press after his lecture, Barnard said he had cured out 57 heart transplants in the past 14 years and 14 of the patients were still alive. The big achievement had been the improvement of the patients' life quality rather than its length, he felt. But he noted that during the same period 400 million children died of malnutrition before their second birthday.

He was willing to predict that "in our lifetime" heart transplants would become much more common and the only treatment for complex heart diseases. He believed that mechanical hearts "have no future" and that the new drugs now being developed would solve the problem of transplant rejections.

Approximately 400 representatives from all over the world will attend a conference on the Holocaust and genocide to be held in June.

The conference will concentrate on the relevance of genocide to the present and future.

The conference will deal with the Holocaust and genocide in an interdisciplinary manner, with attorneys, sociologists, philosophers, clergymen, journalists, political scientists, researchers, psychologists, anthropologists, writers, artists and others taking part.

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Halpern Julius and Sera Fine request information and details on their son George Halpern

born October 30, 1935 and taken away by the Germans on April, 1944 from Isleux, France to Auschwitz.

Anyone with information on the above is requested to contact the Halpern family, 27 Rehov Shimkin, Haifa, Tel. 04-248058.

THE WITHDRAWAL

THE BREATHTAKING scenery of Southern Sinai is the backdrop to a mosaic of strange juxtapositions as several thousand Israelis make their way there to see, for the last time under Israeli rule, some of the most beautiful nature-spots along the deep-blue Red Sea. The scores of trucks, buses, private cars and military vehicles are virtually lost in the long, flat stretches, and occasional ascents of the approximately 250-km. road from Eilat to Sharm e-Sheikh. They are dwarfed by the mighty Sinai mountain ranges, whose peaks reach up starkly into the steel-blue sky, eternal and untouchable, defying any changes that mundane rulers may make.

The road signs still read Nevot, Di-Zahav and Ophira — familiar names in the itinerary of nature-loving campers, deep-sea divers and surfers. By next month, under old-new Egyptian rule, they will revert to Nuqiba, Dahab and Sharm.

The pessimists fear that they will not be able to return here for a long time and regard this as a farewell visit to beloved sites of unmatched beauty which were opened up to the regular traveller during the almost 15 years of Israel's administration of the vast Sinai peninsula. It was a unique and mostly successful attempt to bring the benefits of modern civilization to hitherto almost untouched preserves of nature without actually desecrating their virgin purity. Thus the moonscape of the multi-coloured rocks stands aloof from the winding, scenic road.

The optimists believe that Israel's second modern exodus from Sinai within 25 years will also usher in a new era of peaceful cooperation with the Egyptians, who appear committed to keeping Sinai's tourism spots open to everyone, first and foremost to the thousands of scores of Israeli Sinai lovers. But with all the positive signs and gestures of Egyptian goodwill, many questions remain unanswered, and only time will tell who was right, the pessimists or the optimists.

AN ISRAELI flag at the southern tip of Taba Bay, some 5 km. south of Eilat, marks the spot that Israel regards as the new border between Israel and Egypt after April 26. The handful of soldiers manning the military road-block is unperturbed, not to say bored, by the traffic streaming southward. The duty guard gives only a cursory look at the passing vehicles, often not even getting up from his comfortable chair. There is a fairly large number of hired cars, driven by tourists from abroad, who also want to have a last look at Sinai as run by Israelis. They also know that within a few days, even that part of Sinai which still remains under Israeli control will have been hermetically closed to all civilian traffic, more than three weeks in advance of the final withdrawal.

Bearded Rafi Nelson reigns supreme at his day-resort village nearby, absolutely certain that the border-marking dispute notwithstanding, he will continue to run his holiday spot — the only Red Sea recreation site outside Eilat left to Israel after April. He dismisses any notion that the border-marking staked out by Israel at the road-block is likely to move.

"This is the place where we are going to build the border terminal," he insists, "because this is the international border between Israel and Egypt, regardless of where we had our military outposts between 1948 and 1967. After all, we are now setting up a peace border and that

Sinai farewell

Jerusalem Post Editor ARI RATH joins the 250-kilometre trek from Eilat to Sharm e-Sheikh for a final glimpse of Sinai-in-Israel.

בית ספר
אופירה



Ophira children from a "Farewell to Sinai" exhibition by Farag Perry.

must be different.

"Besides which, historical maps of some 80 years ago support our claim," adds someone who seems to be a regular Rafi Nelson Village guest.

Nevertheless, Rafi, who tasted several months of Egyptian captivity when he tried to run the Suez Canal blockade 25 years ago on board the Danish freighter Inge Toft, sounds very optimistic about his own and his village's future relations with the Egyptians.

Construction work on the multi-storey hotel, just a little north of the village's straw-and-palm-leaf huts, continues unabated as a huge crane moves up and down. The grey, skeleton structure is also in disputed territory. Perhaps it was the vision of this hotel that tempted the Egyptians to insist that the site remain within their border. But the recently-transplanted palm trees — apparently brought north from Dahab — that adorn what will be the entrance park, seem to signify the Israeli owners' confidence that they will be able to open and run the hotel after all.

Two huge, white caravans for a small contingent of Multinational Force and Observers (MFO), complete with Western amenities, have been stationed near the Israeli road-block at Taba while construction workers set up a silver-coloured communications antenna. By next month these white military dwellings will become a familiar sight along the Southern Sinai Red Sea shore.

WE DRIVE on southwards and soon pass the famous Coral Island with its remains of a fairy tale castle. Only a few weeks ago a large Scottish choir performed Handel's oratorio *Israel in Egypt* here. Will they be able to do this again after April? Almost every car stops to take some last pictures. Just in case.

At the Nevot petrol station it's

like the end-of-season sales. While waiting in line to tank up before the long haul down south, some enterprising drivers bargain with the petrol station-cum-food store proprietor for a huge refrigerator and ice-cream machine. A serious buyer from Eilat is told to make up his mind by the following morning before the owners ship their equipment to the north.

The woman at the almost empty counter seems bitter and sad. She has run the kiosk for several years and closing shop this way hurts. The former Nevot moshav some distance from the main road appears to be fully intact. Nobody seems to know what the Egyptians are planning to do with all the houses there. Someone suggests that they might turn it into a second Nuqiba holiday village. That would require fairly large numbers of tourists, mainly from Israel of course. Here you have one of the main reasons why the Egyptians will be interested in ensuring the smooth flow of traffic across the new border, remarks one of the optimists.

SHORTLY AFTER Nevot, the highway turns west, away from the shore, climbing into the Sinai mountains. The whole road is a masterpiece of engineering. When it was built some 11 years ago the construction of one kilometre cost IL1 million. A quarter of a billion lire for the entire 250 km. stretch. But that was when the lira was still a lira. The Egyptians will get the road back intact; but it will require a great deal of expensive maintenance, especially in the winter, when some of the wadis turn into raging torrents and wreak havoc with the surface.

DAHAB, the present and biblical Di-Zahav, some 85 km. south of Nuqiba, is an oasis in every sense of the word — today even politically. The settlers of the moshav es-

tablished in 1972 and set out on the white sands of the lagoon agreed — or rather were persuaded by the Jewish Agency to agree — as long as two years ago to move out and to settle their compensation claims pending the final outcome. They were the "good guys" who did not make much trouble at the time and feel now that they got the short end of the stick.

The Di-Zahav holiday motel is still run by the Jewish Agency-owned company of that name, but has in effect already been sold to the Egyptians. A mixed Israeli-Egyptian skeleton staff caters to the half-dozen couples who have decided to spend the last Israeli weekend here. Kamel, one of the more senior Egyptians, seems confident that it will be business as usual after April. The Israeli staff are not so optimistic. Where will the tourists come from?

Some of the Dahab Beduin arrive in a fancy, brand-new Mercedes taxi with an Israeli South Sinai number-plate to bring supplies to the Egyptians and to ensure good relations with the new management.

Itzik Hermon, the founder of the now defunct Dahab Diving Centre, has come down with his wife and three of their five children for a farewell and a last picture-taking visit. Originally from Bat-Yam, they lived in Dahab for six years until they moved to Eilat a year ago "to wait and see."

They are still hopeful that they may be able to reopen their diving centre in Dahab in cooperation with the Egyptians. The Hermons' two youngest children are Dahab-born twins — a boy and a girl — and the family's attachment to the place is very deep.

Itzik's wife worked for six years as a nurse with the Dahab Beduin, whose village of makeshift huts at the actual Dahab oasis is a bit further north has grown considerably under Israeli administration. We are all in-

visited to Sheikh Salem Dahab — the head of the tribal village — for the strong Beduin tea. Some more Beduin friends of the Hermons join us and the conversation turns to the obvious questions. What is it going to be like here by the end of April? Will the Beduins' Israeli friends be able to come down to visit the And will Sheikh Salem be able to travel to Israel as he has been doing until now?

The fairly young and handsome sheikh observes philosophically that governments and administrations come and go, but "we Beduins remain without any change."

With all their apprehension, the Beduin appear confident that the relations with the new Egyptian administration will be good and as like the one that returned to Sinai 25 years ago after a brief spell of Israeli occupation. "After all, the changeover is linked to the peace. That makes all the difference," says one of the elders.

AT DAHAB'S beatnik colony, life seems to be standing still. There is no sign that they are preparing to move out within a few days from the little wood and palm-leaf cabana they rent from the Beduin. Several blond young women sunbathe in the nude across the way from the Beduin cafe, unperturbed by the passing vehicles. Beduin children come to play with them as a matter of course. They have become used to this sight over the years, we are told.

Back at Di-Zahav, more buses of people arrive and pull up near the holiday village beach. We meet a group of elegantly-dressed or getting out of one of the Egyptian buses. They turn out to be a delegation of the "General Nile — Delta Bus Company" which shares both the Tel Aviv-Cairo and Eilat-Sharm e-Sheikh routes. Egged on a regular, daily basis. One of the Egyptian managers, Amin, absolutely certain that their bus will start plying these routes together with Egged immediately after April 26. Egged representative and host Shmuel Prachia, who explains the route to the Egyptian shores Amin's optimism.

AN ISRAELI flag is still flying at the military check-post on the Sinai Pass, 25 km. south of Dahab — a memorial monument on the summit of the mountain ridge marks the place where in 1956 Abraham Yehonatan Brigade succeeded in breaking through the narrow pass thus making possible the surprise attack on Sharm e-Sheikh from the north. Will the monument survive the withdrawal?

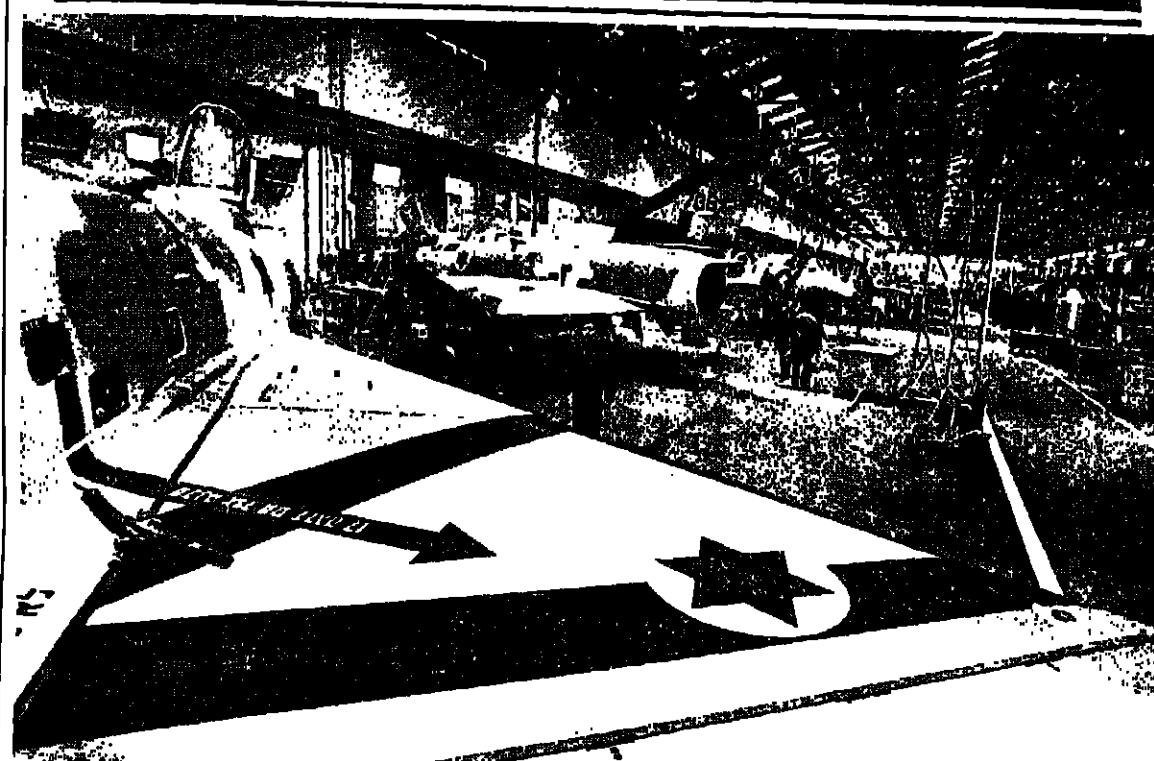
Here the check of each car and truck is very thorough. The soldiers take down particularly every driver, to make sure that no unauthorized person remains in the south.

Another 60 km. and we are near the Red Sea shore, facing the Tiran Straits. At Ras Natrun, two Egyptian guns spiked in place are still a tourist attraction. They were the *cassus belli* of the first Israel's three Sinai wars.

Three lone soldiers keep guard on the Ophira airport tarmac which will soon be handed over to the Egyptians. The check-in counters still show department and times of flights that no longer exist and colourful tourism posters of Finland decorate some of the terminal's walls as if the airport were operational again at the moment.

THE SMALL town of Ophira

MANNA



Kfir Assembly Line

David Rubinger

ISRAELI INDUSTRIES RECRUIT STUDENT TOURISTS

by Debbie Nachshon

Young people today find themselves in a race for the finish line — their careers. Particularly in technical fields, students are encouraged to complete their studies within the accepted timeframe and then immediately thrust themselves into the job market. Taking time-off to experience Israel was considered somewhat "unacceptable" until several years ago.

In response to the overwhelming desire of engineering students to obtain valuable work experience and Israeli Industries' need for well-trained professionals, U.C.Y.A. (Center for Ulpanim and Counseling for Young Adults) in cooperation with the Cooperative Education System in the United States designed the "stagerim" or internship program.

Undergraduates majoring in industrial, mechanical and aeronautical engineering, computer sciences or electronics may apply for this six month work experience in their particular field of expertise. This on-the-job training is translated into tangible college credit; in the case of graduates, it provides a first serious step into the real world. The specific job placements are based on the candidates' transcripts, resume and past experiences. Special work permits are granted to students with tourist visas.

The engineers-to-be are housed in immigrant hostels where rent is approximately \$15 per month. These mini-apartments include a kitchenette and basic utensils. Most companies provide a highly subsidized

main meal at the plant as well as transportation to and from work. Participating companies also pay a salary equivalent to \$250 per month.

During the two-week orientation session, special tours are pre-arranged for the work/study participants; Hebrew instruction is also available. Three-day seminars on Judaism and Zionism are offered for the inquisitive, while some participating companies include professional seminars of their own.

Jerry Cohen, an industrial engineer from Georgia Tech, was placed in a major Israeli company for six months during which time he gained career enrichment and the opportunity to examine the Israeli scene first-hand.

"This was a serious program, and the company is a highly professional one," Jerry explains. "Working in such a place is as serious as applying to Boeing or McDonnell Douglas. But the experience you gain here is different than in the United States. You're on call as an engineer and you have to learn to do everything. In Israel you don't have the support staff you would have in a company in the States. If you want something done, you do it yourself. In essence, you become more self-sufficient and a better engineer."

Jerry explains the other difference between engineering in Israel and in America. "The technology in Israel is on a very high level. There was a different and quicker process of development here because Israel learned from American mistakes.

Industry in Israel began with good equipment and well-trained people. This gives foreign-trained engineers a different perspective."

With the help of the internship program, Jerry Cohen found a new outlook on life and career. "To me, the key to getting a feel for Israel was the work experience. If I hadn't found job satisfaction, I might not be here. Idealism wouldn't make up for that." Jerry remains a full-time employee with the same company, and a resident of Israel.

Debbie Nachshon, an American immigrant, works for Israel Radio's English news department.

Undergraduates and/or graduates may apply to the following addresses for more information:

Stephen Kane
Department of Cooperative Education
Northeastern University
Huntington Avenue
Boston, Massachusetts
(617) 437-3400

Jonathan Davis
U.C.Y.A.
12 Kaplan Street
Tel Aviv, Israel
(03) 258311

All applicants must submit a transcript and resume. Overseas candidates will be interviewed by an Aliya Representative. In Israel an interview will be arranged by U.C.Y.A. The next six-month session begins July 1, 1982.

IMPORT/EXPORT

This column provides students and alumni a forum for their viewpoints, anecdotes, advice, personal experiences and challenges relating to their stay in Israel. In particular, what effect has Israel had on their future endeavors?

Photography, cartoons, comic strips and poetry will also be accepted for publication.

Send all typed manuscripts to: IMPORT/EXPORT c/o MANNA
The Department of Information for Olim, Hakriya, Building Bet,
P.O.B. 618, Jerusalem, Israel.

AACI: FULFILLING NEEDS OF YOUNG ADULTS

by Alysa Dortort

The first few months as a new settler in Israel are filled with the usual adjustments one faces in a new place — settling into an apartment, beginning a new job, making friends and exploring an unfamiliar environment. Even though this *kliya* (absorption) process in Israel may be going smoothly, many people feel a certain void.

I found myself missing involvement with Jewish activities following my work with Zionist organizations during my school years.

And so in the fall of 1980, I became instrumental in forming a Steering Committee for a Young Adults and Students branch of the Association of Americans and Canadians in Israel (AACI) in Jerusalem.

AACI is foremost a service organization providing professional counseling and guidance on such matters as immigrant rights and benefits, employment, housing, education and army service.

In the past year and a half, this steering committee of the Young Adults and Students branch has initiated on-going series of social, cultural and educational programs, ranging from coffee houses and trips, to topical lectures and discussions. Home hospitality for students on the One-Year Program at Hebrew University and young immigrants living in absorption centers and ulpanim are organized on an individual basis or in small groups.

A series of *Kliya/Outreach* events have included informal group get-togethers, parties, aliyah information evenings and simulation role play games followed by group discussions. Members of the steering committee of the Young Adults and Students branch has initiated on-going series of social, cultural and educational programs, ranging from coffee houses and trips, to topical lectures and discussions. Home hospitality for students on the One-Year Program at Hebrew University and young immigrants living in absorption centers and ulpanim are organized on an individual basis or in small groups.

A series of *Kliya/Outreach* events have included informal group get-togethers, parties, aliyah information evenings and simulation role play games followed by group discussions. Members of the steering committee have participated in aliyah seminars sponsored by the Student Authority for One-Year Program students. Similar branches also exist in Tel Aviv, Haifa and Beer Sheva.

Bob Findysz, co-chairperson and full-time academic counselor for the Jerusalem office of the College Consortium for International Studies: "We should strive to create a bridge — not only to serve as a support group and vehicle for involvement, but also as a vehicle for integration into the broader framework of Israeli society — move out from strength and away from isolation."

Evie Waldenbaum, director of AACI's Jerusalem office, reaches out to North American students, especially those in Israel for a year or more of study, because they represent the most positive resources for future aliyah (immigration). She feels that the Young Adults and Students branch can serve as the best network and support system during the individual's initial transition period. "For many young olim (immigrants) this group can replace their former attachment to Hillel, American Zionist Youth Federation or the Jewish Student Press Service."

Alysa Dortort, co-chairperson of the Steering Committee for Young Adults and Students, works as a research assistant for the Jerusalem Institute.

For further information contact:
ASSOCIATION OF AMERICANS
AND CANADIANS IN ISRAEL
9 Aikala Street
Jerusalem, Israel (02) 636932

NORTH AMERICAN ALIYAH
MOVEMENT,
515 Park Avenue, New York,
N.Y. 10022 (212) 752-0800

RAMAT HANEGEV: COLLEGE DIVIDENDS IN THE NEGEV



L to R: Prof. Manahem Alexenberg, President of Ramat Hanegev College, Yizhak Navon, President of the State of Israel, Yechiel Glatzer, Mayor of Yeroham, and Miriam Alexenberg, Ceramics instructor discuss overseas student participation in the institute for the Arts in Jewish life in the college's ceramics studio.

by Debbie Masel

Yeroham: It could be anywhere in the neglected badlands of a country caught up in a rush to develop. Home of a forgotten people, those who lacked the resources to pack up and move to more hospitable regions.

Yeroham: Population 7,000 founded in 1951 as the Negev's first development town, settled by Jews from Morocco and India who were expecting a Tel Aviv suburb. Situated 35 kilometers south of Beer Sheva, the town languished, inactive and unmotivated, for 14 years until its first factory, TEMPO Glass, was constructed.

Sixteen years after Yeroham's birth, however, the town witnessed a complete about-face with the arrival of four American families. Sharing Ben Gurion's vision and in the footsteps of the patriarch Abraham, they turned sleepy Yeroham into a center of learning the likes of which is to be found nowhere else in the world. Calling themselves the "Harkness of Peace" (Mashmia Shalom) these families deliberately chose the most problem-ridden, quietest of towns in which to create what at first glance seems a rhapsody of incongruities.

The American settlers, who since 1977 have expanded to 15 families, chose not Jerusalem or Tel Aviv, not even Beer Sheva, but Yeroham to found a liberal arts college devoted to study through analysis of the Jewish experience.

After seeing the American dream become a mechanized nightmare, they came to the desert, traditional home of Jewish re-awakening, to make a new beginning. And they came specifically to Yeroham to face what they see as "the major pioneering challenge of Israel today" — that of narrowing the gap between rich and poor, Ashkenazim and

Sephardim, in Israeli society. In the four years since Ramat Hanegev College held its first classes in an abandoned government building, it has moved rapidly towards the realization of both goals.

The townspeople, and those of neighboring Olakim and Dimona, have a regional college at which they can prepare for bagrut (standardized matriculation exam), without which advancement in Israeli society is next to impossible. Israel has its first liberal arts college, and overseas students can participate in a revolutionary work-study program.

Ramat Hanegev College offers study options, learning processes, work experience and a social and natural environment unavailable at Israel's larger, more established institutions. The College's overseas students, come to Yeroham instead of Jerusalem or Tel Aviv to discover the significance of the desert in Jewish life, and to study a unique aspect of their heritage.

Californian Wendy Weiker has been at Ramat Hanegev since October 1981 and intends to complete a semester there. When she first heard of the college, through contact with the American Zionist Youth Federation, the idea of living, studying and working in a development town seemed an enticing adventure.

Having already visited Israel on the Young Judea program, Wendy wanted to return, but was looking for something "a bit different". Ramat Hanegev seemed the perfect alternative. Now, after three months in Yeroham, she has no regrets and nothing but praise for the Ramat Hanegev overseas students program.

"Studying at the Hebrew University is almost like living in an Anglo-Saxon ghetto," she said. "You're only experiencing Israel from a distance, in a protected environment.

"In Yeroham, I'm seeing a side of Israel that most overseas students never experience. I'm living in a development town and mixing almost exclusively with Israelis."

Wendy has found only one absolutely necessary pre-requisite for a successful term at Ramat Hanegev — "self-motivation." One of her reasons for choosing a work-study program in a development town was a desire to find out more about the practical aspects of social work before committing herself to specific studies in America, and she has designed her course at Ramat Hanegev accordingly.

In addition to educational psychology, philosophy of education, and education of the underprivileged in Israel, she is undertaking an independent study program which involves volunteer social work with families in Yeroham. By the end of the semester, she feels she will have gathered the criterion by which to make an intelligent career decision.

"At Berkeley, I studied psychology and sociology. I was thinking about social work, but it was hard to choose a direction of study. Here I'm getting the experience I was looking for. I may not choose social work in the end, but at least I'll know what I'm missing."

And in the process, she is experiencing another side of Israel in a relaxed, co-operative study environment. This, she believes, is the college's greatest asset. "Ramat Hanegev is perfect, not only for someone who wants to study in Israel but also for someone who wants to get away from the strict, structured environment of most universities here."

Wendy's conclusion conforms exactly with that drawn by the college's overseas program director, Haim Chertok, who sees Ramat Hanegev primarily as Israel's only real study alternative.

According to Chertok, the international dormitory life of Paris, New York and Jerusalem are indistinguishable: "If the undergraduate student really wants to experience Israeli life, this is a much sounder alternative and a very exciting opportunity."

The College also represents a new beginning in educational philosophy as well as milieu. The "Harkness of Peace" have in a relatively short time established a lifestyle that is not a hangover from the counter-cultural creations of the 1960s, but a development, reaching far into the annals of Jewish experience and embracing the latest innovations of art and science.

The dominant model of education — "a system of churches in a factory with the priest telling the truth to the kids" — is past, says Dr. Menachem Alexenberg, Ramat Hanegev's principal, and if coming generations are to successfully meet the demands of the 21st century they must learn to ask the right questions, not be spoon-fed a series of "correct" answers.

It is the asking of questions that forms the basis of all courses at Ramat Hanegev. "The core of learning is Torah study," says Alexenberg, "but we are not a yeshiva because we study Judaism in relation to world knowledge."

At Ramat Hanegev, Torah sources are studied as part of an ongoing search for "the Jewish view of sense involvement". The central search is through art.

However, creating a Jewish space-time through the study of art is only one dimension. If enough interest is sparked, faculty members are prepared to initiate a similar study of music. Other core courses (in English) include "Desert Ecology: A Systems Approach", "Jewish Studies: Bible, Law, Mitzvot (Commandments)" and "Human

Ecology: Social Dynamics in Israel."

Electives range from arid zone architecture through geobotany and glassblowing to sculpture and string quartet. Field experience is gained in and around Yeroham or through Sde Boker's Institute of Desert Research and Beer Sheva's Applied Research Institute.

The College's 14 overseas students of the past year could be increased to an optimum of fifty. The students come under the auspices of the Jewish Agency's Sherut La'am (work-study program), and for tuition, housing, hot midday meal, health care, excursions and an \$85 per month stipend, pay \$850 per semester. Although the Ramat Hanegev academic year begins in October, applications will be processed immediately. An upsurge for students with little or no knowledge of Hebrew is available in nearby Dimona during the summer months.

Debbie Masel is a new immigrant from Australia presently freelancing in Israel. The first person she met in Yeroham was a Ramat Hanegev student from her native land.



Further information concerning the Ramat Hanegev overseas student program can be obtained from:

COLLEGE CONSORTIUM FOR INTERNATIONAL STUDIES, ISRAELI PROGRAM, 145 College Road, Suffern, New York 10900

RAMAT HANEGEV COLLEGE, P.O.B. 183, Yeroham, Israel.

THE BULLETIN BOARD

Tack onto this column help wanted ads, penpal inquiries, lost and found notices, flat exchanges, book recycling, roommate searches, rentals, transportation requests, reunion parties.

WANTED: Reporters for MANNA on campuses throughout the world. Apply with editor.

Send all messages to: THE BULLETIN BOARD c/o MANNA Department of Information for Olim, Hakirya, Building Bet P.O.B. 616 Jerusalem, Israel.

HOTEL ADMINISTRATION POSITIONS AVAILABLE

Six month job placement in major Israeli hotels \$200/mo. plus subsidized housing. Open to all students of hotel and restaurant studies. Knowledge of Hebrew an asset.

CONTACT: Jonathan Davis, U.C.Y.A., 12 Kaplan Street, Tel Aviv. Similar programs available for accountants, food technologists, and chemists.

WANTED: VOLUNTEERS FOR ARCHAEOLOGICAL DIG

A team of Hebrew University archaeologists seek young adults for 3-4 weeks beginning August 22 at Hamat Gader near the Sea of Galilee.

\$12/day fee includes room/board in an air-conditioned caravan; insurance; 7 hours/day work; 2 lectures/week (each 2-3 hours long); 1/2 day/week trip in the vicinity of the dig.

Minimum of a week commitment.

Contact: Glora Solar, 4 Paran Street Jerusalem (02-810778) Yischar Hershfeld, 22 Radak Street, Jerusalem (02-864878)

NEW DIRECTIONS FOR ISRAEL PROGRAMING

by Tamara Ende

"The activism of the late '60's and early '70's has been channeled into academic studies," stated Jonathan Davis, assistant director of U.C.Y.A. (Upanim and Counseling for Young Adults), following his recent four week tour of 25 campuses in the United States.

"Although students today are apathetic to political and ideological events, they are not apathetic to academic events. Frequently, these students do not want to come to Israel and 'waste' six months here without getting credit. Because transferring credits is very important to them, we must take a more evolutionary approach towards our Israel programming."

Mr. Davis has been working with Jewish students on college campuses since 1976, when as an aliyah shellech (representative) he worked extensively with the Boston student population. Since 1979 he has concentrated his efforts on introducing young adults to Israel through the various programs offered by the Jewish Agency.

In order to implement programs that students of the 80's would take notice of, a more concrete approach to Israel programming is taking place in the U.C.Y.A.'s Tel Aviv office at 12 Kaplan Street.

For students interested in obtaining college credit while visiting Israel, the popular kibbutz ulpan programs have arranged foreign language credit in many universities abroad. According to Mr. Davis, some college departments are giving credit in sociology and psychology for stays on kibbutz providing one writes a project paper while working, studying and volunteering on kibbutz.

The internship (stagerim) program is an outreach project developed especially for students who want to work in their specific professions.

"The whole idea of promoting internship programs is to encourage people to come to Israel and work in their own professional capabilities," Mr. Davis asserted. "If an engineering student comes to work here for six months, he will receive credit from his department of engineering in the States."

Mr. Davis underscored his intentions for young people. "You don't have to come to Israel and

necessarily dig in an archaeological dig. You don't have to come and necessarily rebuild the old city of Safed or pick oranges on a kibbutz. You can also work here and build airplanes or work in a hospital according to your professional career desires."

The 1980's hardly compare with the post 1967 wave of Israel program consumers. The times have changed. Attracting students to Israel has become a bona fide task for the staff at the Jewish Agency's Aliyah and Killa Department.

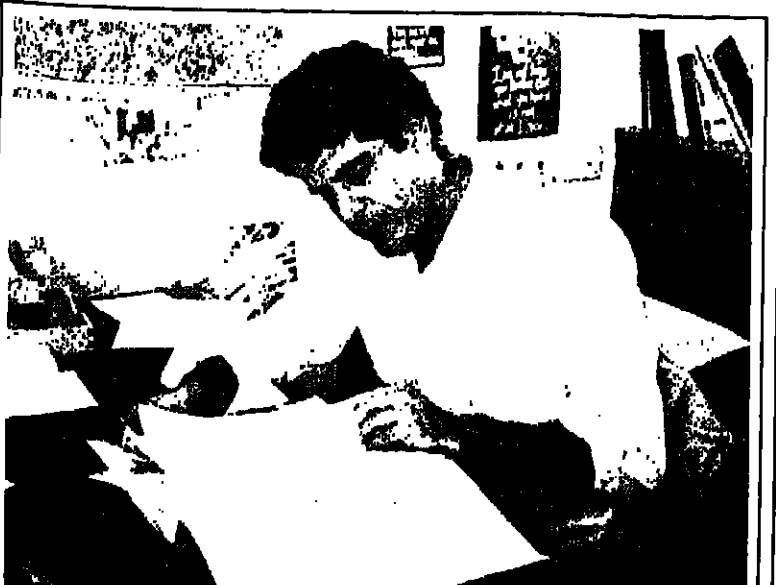
"We cannot promote programs the way we used to," Mr. Davis declared. "People used to come to us before. Now we have to come to the people. And in order for us to come to the people we have to come in a way that is presentable — in a way that they will accept us."

Mr. Davis estimates that he met with 800 students from over seventy campuses during organizational conferences; these student activists promote Israel to their contemporaries. To his dismay, however, he found that most of the Jewish students on the 25 campuses he visited were not concerned about Israel.

"I was alarmed at the ignorance the students had vis a vis Israel and what happens there. But I don't believe in using gimmicks," Mr. Davis expressed. "I don't believe you should lower the values of Zionism in order to reach all these individuals. What we do need, however, is a more professional public relations approach in order to influence the half million Jewish students presently residing in America."

Mr. Davis continued, "It is not enough to base all our PR on program graduates or on people who have graduated from Zionist youth movements; we can't depend on all those people who have been to Israel or who know about Israel. We have to work, in my opinion, on the outer concentric circles in order to influence more and more people to join the Israel bandwagon."

When in Israel, you are invited to meet with Jonathan Davis and his staff at 12 Kaplan St., Tel Aviv. Come in and chat or phone for an appointment. (03) 253311. An open house atmosphere awaits you between the hours of 8-3, Monday thru Thursday, and 8-1 on Friday.



Jonathan Davis

"Fact Finding mission success" say USD coordinators

by Aryeh Lehman

This past January the State of Israel played host to a group of eight college students representing the student-run aliyah activist organization known as the University Services Department. Formed back in 1974 in response to the Yom Kippur War, the Zionism equals Racism resolution passed by the United Nations and the overall negative image of Israel being promulgated by the press, this organization began with just a handful of activist students in the Berkeley/San Francisco area. Since that time, however, the USD, as it is called, has expanded into a powerful network servicing Jewish campus groups on over 180 colleges throughout America.

The aim of USD is two-fold: (1) to provide various Jewish college groups with information and services relevant to Israel and Zionism (i.e. providing speakers, organizing activities, clarifying issues etc.) and (2) to promote student programs in Israel. Says Gary Shern, regional coordinator of the Pacific Northwest and also a student at Berkeley, "Our overall objective is to raise the Jewish consciousness of American Jewish college students and to encourage aliyah. We've found that the best way to do this is to get them to Israel on a student program. The fact that out of 425,000 Jewish college students in the U.S. less than 20,000 have ever been to Israel on a program is the situation we're trying to correct."

The internal structure of USD consists of 14 regional coordinators, each of whom train, assist and funnel information to the college representatives of the Jewish cam-

pus groups in his or her particular region of America.

Eight of these regional coordinators, on a recent two-week mission to Israel, accomplished many important functions: (1) talking extensively with American students presently studying in Israel (2) scoping out the gamut of programs, activities and work opportunities that exist in Israel today for college youth (3) acquiring a thorough understanding of Israel's social and political issues through private discussions with the likes of President Navon; Moshe Arens, ambassador to Washington; numerous Knesset members; newspaper editors and university professors and (4) visiting such controversial areas as Yarmit and the Golan.

Says Karen Golden, USD's regional coordinator for the mid-Atlantic states: "As a result of our inside look into every facet of the Israel scene, seeing with our own eyes what's really happening in Israel, we feel much better qualified, in our future discussions with college students, to communicate both sides of the issues. And in dealing with the many media-induced doubts and prejudices today's students have about Israel, we'll be able to reassure them that Israel is as much as ever a vibrant, dynamic state with innumerable exciting opportunities for young Jews coming from overseas."

Another important goal of their mission was to lobby in behalf of their organization for support and assistance from the Foreign Ministry, Jewish Agency and aliyah depart-

ments. On the successful achievement of this end, Joel Singer, regional coordinator of 13 mid-Western states, comments, "All the Israeli officials accepted us very warmly, realizing of course what a powerful, integral role we play in promoting Israel's interests."

Astonishing as it seems, USD is the only direct liaison between Israel and over 400,000 Jewish college students, and the only organization that provides a channel through which college students can extend their Jewish activity and involvement after the youth groups have stopped serving them (i.e., after high school).

While this two-week mission was the first of its kind for USD, judging by its success, it will surely not be the last. In an age when college youth is being typecast as apathetic and self-centered, it is a credit to the Jewish people that there exists today this idealistic body of college youth committed to spreading Jewish-Israeli awareness among their peers.

For further information contact: AMERICAN ZIONIST YOUTH FOUNDATION, University Services Department, 515 Park Avenue, New York, N.Y. 10022 (212)-751-6070 ext. 222, 216.

WORLD ZIONIST ORGANIZATION Student Division, 7 Ibn Gabirol Street, Jerusalem, Israel (02) 639261

7000 OVERSEAS STUDENTS STUDY IN ISRAEL EVERY YEAR

Every year approximately 4000 Jewish students from over 60 countries attend institutions of higher learning in Israel. These students participate in courses that lead to over 200 career opportunities. The wide variety of subjects ranged from African studies through Ecology to Microbiology and Cinema techniques.

The Israel Government and the World Zionist Organization are eager to attract Jewish students from all over the world. To this end, they maintain a special Student Authority whose task is to help Jewish students who have come to settle in Israel. The Student Authority provides a variety of services:

• Registration at most institutions of higher learning • Preparatory courses for academic studies • Tutoring • Housing assistance • Financial aid for tuition fees • Living allowances • Social and cultural activities.

Yeshivot

The Authority also maintains a Yeshiva Department that deals with nearly 3000 students who study at dozens of yeshivot throughout the country.

Short term programs

A variety of short term programs (one year or less) are also available at various institutions of higher learning, at which students from North America can receive credits recognized at their own university. Information regarding these special programs can be obtained at the address below or from the Friends Organizations of the various universities. For further information, contact one of the Israel Aliyah Centres abroad, or the Student Authority, 6 Rehov Hillel, Jerusalem, Tel. 02-242671.

THREE
THOUSAND
YEARS
OF
YOUR
HISTORY-
TAKE
ONE
YEAR
FOR
YOURSELF

LANGUAGE MATTERS

Single people or couples without children (17-35 years of age) contemplating a stay in Israel, should seriously consider taking an ulpan — an intensive course in the Hebrew language. Prior to your departure, you can reserve a place at one of the many ulpanim located throughout Israel, through your local aliya center representative.

Ulpanim are located in urban centers as well as on kibbutzim. While the kibbutz ulpan program is a highly structured five and a half month course, where the student devotes half a day to study and the other half to manual labor, the city ulpanim are more flexible and vary in duration (from six to 28 hours per week), allowing persons to study and work if they so desire.

Universities also sponsor ulpan sessions, both before and during academic semesters. Most integrate a Hebrew language course into their curriculum.

"Life as a City Ulpanist" and "Kibbutz: The Country Flavor" lead to the obvious conclusion: In Israel, language matters.

LIFE AS A CITY ULPANIST

by Wendy E. Frank

"Do you have a job?" "How do you feel about your Hebrew?" "Have you got an apartment?" and last but not least, "Are you ready to face the 'real world'?"

It's exactly one week before the end of the five-month ulpan session at Ulpan Etzion in Jerusalem, and the questions are flying. The mood is tense if somewhat exciting, and the new olim (immigrants) who have become like family to each other during the past few months are beginning to scatter. Some will remain in Jerusalem, others will head for Tel Aviv or Haifa. Several will go to Beersheba, Eilat or the Gali, and a handful will make their new homes on kibbutzim. And yes... a few will return to their country of origin.

Etzion is one of two residential urban ulpanim available to new olim when they first arrive in Israel. (The other ulpan is located in Kfar Saba.) Students study Hebrew five hours a day, five days a week, plus have the opportunity to participate in a wide variety of extra-curricular and cultural activities, such as tours of the country and of Jerusalem, lectures, seminars, etc.

For fifty percent of the students, the ulpan is also their home during this initial absorption period, and they live, eat, sleep and study all within the three-building ulpan complex. For new immigrants the study cost is 270 Israeli shekels. If you are not an immigrant, you can study at Ulpan Etzion as an external student for the sum of 900 Israeli shekels. Most external students are tourists who live in their own apartments or with family. They commute to class daily.

The ulpan, by its nature, provides a protective "nest" to olim, and thus, is not a true indication of Israeli society or what lies beyond the ulpan. For their first few months in Israel, olim do not have to worry about food, a bed to sleep in and other living expenses. There is a concerned staff on hand to help them deal with just about every kind of absorption "crisis" that could possibly arise. Most importantly, they have had each other, and the old phrase "we're all in the same boat" breeds closeness in ulpanim like nowhere else.

Reuben, a 28-year-old from Uruguay, agrees. "The ulpan allows us a period of transition between the society we're used to and one that's completely different with different demands and pressures." He also points out that an absorption center also provides an excellent opportunity for olim to mix with Jews from many different backgrounds and cultures. "Here you meet people from all over the world," he says. "Everyone has different habits and customs, yet we're all Jews, and living together like this for five months shows us that we're all essentially one people. That's what living in the Jewish state is really all about."



Students at Ulpan Etzion celebrate Halloween between classes.

Indeed, the feeling of *chevre* (circle of friends) among immigrants is one of the most important factors in successfully adjusting to the "loss" of family and friends at home. "You go through a lot of emotions and experiences in the initial stages of aliya," states Australian-born Amy, "and there are constant ups and downs. No matter how ready you are for them, or how much you've heard, it's that much harder when it really happens. Here at the ulpan, though, you're with many others going through the same thing, so the atmosphere is very supportive."

Of course, the primary and official purpose of the ulpan is to teach people to speak, read and write Hebrew. "I won't say I'm totally fluent yet, but I will say that the ulpan has given me a good base upon which to build and the ability to get around in Hebrew," says 25-year-old Lilliana from Peru. "Without that, I'd always feel on the outside of society and it would be impossible to adjust and fit in." She adds that before coming to ulpan, she didn't even know ten words in Hebrew. She can't believe how much progress she's made in just a few months.

The various tours and lectures available to students provide another kind of base, and one that is nearly if not equally important to learning the language. "All these *tiyulim* (outings) they've taken on us, plus the various lectures they've had on history and current issues in Israel — they've given us an overall 'vision' of this country," states 23-year-old Nancy from California. "They've given us a chance to achieve a good general perspective on things before we have to go out there and deal with the pressures of everyday life."

Another recurring comment among olim is that the ulpan is a good starting point from which to conduct a search for employment and a place to live. "During these five months here, we've had a chance to make contacts and to try to establish ourselves professionally," says Elie, a 30-year-old from Canada. "You can't possibly know where to look for a job or a place to live when you first get here. The ulpan gives you a place and time to get yourself oriented."

The fact that the world of the ulpan is just that — the world of the ulpan and not of Israel — is recognized by olim, but they seem to agree that although an ulpan cannot give you a true feeling for daily life in Israel, it provides something even better. "No, it's not the way life really is here," comments 27-year-old Terry from England. "But how can it be? I don't think the job of an ulpan is to be an example of life in Israel. What it does, and all it really can do, is to give us the tools, and therefore the confidence, to go out there and make it in this country."

Wendy Frank, a recent Ulpan Etzion "graduate", is now living in Jerusalem, practicing her Hebrew and working as a freelance writer. She made aliya from Bethesda, Maryland in July 1981.

For further information contact your local ALIYAH CENTER or write to: ULPAN ETZION, 8 Gad Street, Beke, Jerusalem.

KIBBUTZ ULPAN: THE COUNTRY FLAVOR

by Amy Levinson

"You don't want to go to the ulpan at Mishmar Haemek," said the Jewish Agency counselor in Tel Aviv that summer in 1977. "That kibbutz is huge — a real factory."

Little did I know that choosing to ignore her advice would prove to be one of the most fateful decisions of my life.

Fresh out of Duke University with a degree in anthropology and six weeks' experience in Israel on an archaeological dig, I had no great desire to rush back home to start job hunting in the "real world."

Though I had hiked extensively in northern Israel and in the rugged hills of the West Bank, had stretched out on Sinai beaches and had marveled at the ethnic colors of Jerusalem's Old City, nothing intrigued me like kibbutz.

Why? "Kibbutz" conjured up ideas of socialist utopia, working in the fields, living in a communal atmosphere and experiencing the kind of counter-culture I had missed in the 1960's. Some of these conceptions later proved false, but somehow I was never disappointed.

Sixty-year old Kibbutz Mishmar Haemek, which belongs to the left Hashomer Hatzair movement, was founded by socialist idealists full of that classic pioneer spirit you always connect with kibbutz.

In the dining room I spoke with the woman in charge of the ulpan and with some of the people in the program. Three levels of Hebrew were offered (beginning, intermediate and advanced). Though I remembered a little Hebrew from my Sunday school days, most of the fifty students in my group didn't know a word.

From North and South America, Europe and South Africa, we "ulpanists" worked half a day and studied the other half. Sometimes we ended up with less desirable tasks in the laundry room or plastics factory — agriculture can't

support everyone as it once did — but our jobs were rotated, so I also spent time working in the fields with grapefruit and avocados. In another job, I encountered a wonderful Bulgarian woman who instructed me in the art of pastry making, kibbutz-style.

Evenings meant homework, movies and hanging out with my friends in the *moadon* (clubhouse). We joined the Friday night activities and participated in festive holiday celebrations.

During my year and a half stay on Mishmar Haemek, I tried to observe the lifestyle and culture of kibbutz without imposing my values and attitudes on others. It was a truly humbling and eye-opening experience. I'll never know how I had so much energy; I only know I was happy. I attributed part of this happiness to the fact that I made a concerted effort to study and speak Hebrew.

Amy Levinson, a graduate student in communications at Hebrew University, works as a journalist for the Jerusalem Post.

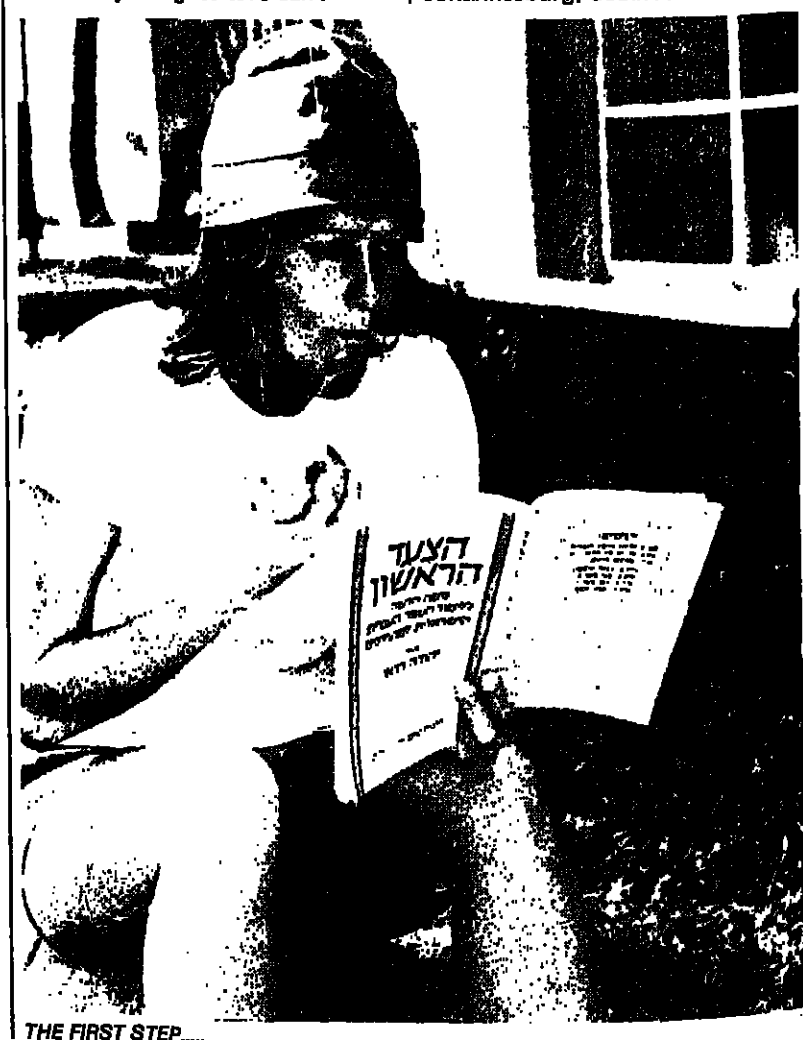
Kibbutz ulpanim begin somewhere in the country nearly every month.

Kibbutz Ulpan Department, Rehov Kaplan 17, Tel Aviv, (03) 252211

KIBBUTZ ALIYAH DESK, 675 6th Avenue, New York, N.Y. 10011, U.S.A.

KIBBUTZ REPRESENTATIVES, College House, Finchley Road, London NW3 5ET, England.

KIBBUTZ ALIYAH DESK, Zionist Center, 84 De Villiers St., Johannesburg, South Africa.



THE FIRST STEP

THE ECONOMIC EQUATION

How much does it cost to live as a student in Israel?

by Sophie Lennox

For overseas students, living on an Israeli shoestring can be simplified with the help of this financial overview of an average student's outlay in dollars during the academic school year. The figures quoted below are based on interviews with students and counselors at the most popular university overseas programs. Consider your own individual needs and personality when tailoring a successful budget.

Tuition: For overseas students, tuition at the city universities will run about \$1600 for the 1982-83 school year. A non-refundable registration fee (\$25-30) must be submitted with your application.

Dormitory: At Jerusalem's Hebrew University, dormitory fees for the academic year are \$400. Tel Aviv's dormitory fee is \$750, while Haifa University charges \$780 per year. There is usually, but not always, space in the dormitories, with two to three students sharing a room and communal cooking facilities.

Option: Those students who prefer sharing an apartment in the city should budget \$1,000.

Health Insurance: At the Hebrew University, health insurance for the period including the summer ulpan is included in the tuition fee providing the student seeks treatment at Hadassah, Ein Karem or Hadassah, Mt. Scopus.

Tel Aviv University recommends the student carry health insurance from abroad; if they so desire, however, supplementary insurance can be obtained for \$10 a month with Kupat Cholim (the local health plan) for minor ailments not requiring hospitalization.

Haifa University advises local health insurance with Kupat Cholim at \$22 a month.

Option: Students preferring private medical treatment must pay for it themselves immediately following care.

Summer Ulpanim: In preparation for regular courses at the universities as well as for the special programs run for students from overseas, the summer ulpan is essential for all who know little or no Hebrew. Without sufficient Hebrew, contact with the general student body and Israeli society at large is severely hampered.

At Jerusalem and Haifa Universities, the ten-week summer ulpan provides intensive Hebrew language training from late July to early October for an additional tuition fee of \$350 plus a monthly dormitory fee of \$30, or \$75 for the ten-week course.

In Tel-Aviv, the ten-week summer ulpan costs \$240 for tuition and \$150 for the dormitory; two shorter ulpanim lasting about a month, one starting in September, the other preceding the Spring semester, costs \$180 in tuition and \$75 for the dormitory.

Transportation: Public bus transportation inter-city and intra-city is convenient, cheap and frequent throughout Israel. An average \$5/mo. is adequate for in-town transportation. Out-of-town travel will average \$8/mo. depending on your mobility.

Option: Those wishing to explore different parts of Israel, Egypt or Greece should plan expenditures accordingly.

Bicycling: For exercise as well as for transportation, a bicycle can be a valuable addition to your stay in Israel. A new bicycle in Israel ranges in cost from the simple \$115 model to ones costing up to \$1,000 for bicycles with a small motor and gears. A second hand bicycle can be obtained for a minimum of \$70. If you are an ardent cyclist, give thought to transporting your own bicycle. Check with shipping regulations and fees. Bike weather ideal from March-October (no rain).

Clothing: Most students who come for a year's study will bring their necessary wardrobe with them. Very few students will buy anything more than a pair of jeans or a pair of sandals. (Both items a must for Israeli-style living.) A pair of jeans costs between \$20-40, depending on the brand you choose. Sandals range from \$25-30 and sneakers from \$22-35.

Food: The amount of food and the type of food one enjoys will determine your monthly outlay for this item (\$80-\$120.)

Option: Eating out can be as cheap as a *lefalel* (\$.50) or as expensive as a steak dinner at a luxurious hotel (\$40 plus.)

Laundry: A campus or city laundromat will cost you approximately \$5/mo.

Textbooks: Budget a minimum of \$100. Your outlay may be considerably more depending on your major and your reading habits.

Option: Second-hand book stores abound in the bigger cities. For casual reading, however, bring paperbacks from home and trade them.

Entertainment: Cultural discounts range from 10-20% for students. This includes concerts, theater, special lectures and events. Films on campus have reduced prices, while films in city movie theaters make no reductions for students (cost \$3).

A ticket to the theater costs from \$8-\$10 and a season's ticket from \$40-\$50 (excluding discount). Concert tickets also range from \$7-\$10 with a season ticket to the Israel Philharmonic from \$80-\$125. The Jerusalem Symphony Orchestra will cost between \$70-\$80.

Museums also give student reductions. The Israel Museum, for instance, charges \$3 for an annual membership while also extending student rates for lectures, concerts, films, etc.

Shoestring Hints: Second hand shops (clothing and books) Bazaars (garage sales) Bulletin Board sales Trading Care packages from home Family visits (sulfuric bonanza) Bring clothing and toiletries from home Bring outdoor gear for trips Shop at Shuk (outdoor food market)



GUIDE TO THE PERPLEXED

Yeshiva Studies in Israel

by Aryeh Lehman

For Western countries, 1967 was a nightmarish year. The Hippie revolution caught fire, transforming even the sweetest, most innocent college co-eds into political firebrands and social activists. Fueled by a sentiment of rebellion and change, the voice of Western youth raged against the Western establishment and all it represented... Vietnam, Capitalism, Racial Injustice. A burning American flag was the sign of the times. Patriotism was all but extinct.

But for Israel, 1967 was nothing short of spectacular. Triggered by her triumphant victory in the Six-Day war, the rate of Aliyah sky-rocketed, settlements began cropping up in re-captured territories, the Israeli army loomed tall and proud alongside a slumping American army in Vietnam, dollars came pouring into the country from enthusiastic Jewish supporters.

Yet most significant of all the events transpiring in 1967 was the beginning of a totally new phenomenon — a movement of young, assimilated, Western Jews back to Jewish tradition and religious observance. While many disillusioned, spiritually-seeking Jews were being sucked into various Eastern cults, others were rediscovering the roots of their own religious heritage.

This *Hozreim B' Tshuva* movement (returnees to the faith), officially began with the establishment of Yeshiva Har Zion in Jerusalem in 1967, then spread over the next seven years under the influence of Lubavitch Hassidim and Schlomo Carlbach, finally becoming centralized in Jerusalem in '74-'75 with the founding of a number of Yeshivot and institutions created solely for assimilated Western youth seeking a taste of Judaism.

The aim of these institutions was to offer critically-minded youth an environment of intellectual freedom and resistance to dogma, and at the same time transmit to them an authentic, didactic tradition spanning two millennia.

In the 13 different institutions existing today in and around Jerusalem for Hozreim B' Tshuva, the style and methodology of teaching varies greatly, while the learning texts themselves are fairly uniform — Talmud and Bible with commentaries, books on Jewish law, ethics, philosophy, religious history, etc. Each of these institutions has a definite unique character, yet all of them can be subsumed under certain general categories.



Men: For the wet-behind-the-ears beginner, with little or no knowledge of Hebrew or Judaism, there are four Yeshivot — Aish Hatorah, Ohr Somayach, D'var Yerushalayim and Har Zion. These Yeshivot are prepared to deal with the conflicts, questions and hesitations of college and post-college age males wishing to learn about Judaism, yet unwilling to commit themselves to traditional religious observance before reaching an intellectual understanding and acceptance of Judaism's value and truth. Although their emphasis is on bringing beginners into Judaism and lending emotional support along the lines of traditional Yeshivot.

However, a student who is no longer a beginner and has accepted Judaism to the degree that he wants to immerse himself in an intensive, learning-skilled oriented environment, might prefer Yeshivat Hamivtar or Yeshiva Shapell's *Darche Noam*. At both places, the emphasis is one of methodology within an intellectual/textual framework, namely "mastering the art of learning."

For those wishing to concentrate on learning Hebrew and Judaism simultaneously, there's *Machon Meir* and *Beit El*. *Machon Meir's* student body of 75 is evenly split between Israeli and Western/European Hozreim B' Tshuva, and offers an Ulpan plus Judaica classes in easy Hebrew. *Beit El* is a Yeshiva-settlement located about 13 kilometers north of Jerusalem, and offers an Ulpan, Judaica in easy Hebrew and an optional work-study program (i.e. carpentry and construction).

For beginners who want to live in a Lubavitch community and study Chassidut as well as traditional Judaica, there's *Kfar Chabad*, located near Tel Aviv. And for those wishing to study in a small, traditionally-oriented Yeshiva (12-15 students) in the completely religious city of Bnei Brak, there's *Chavel Torah*.

Women: For the very beginner, there is *N'vul Yerushalayim*, *Har Zion* or *Machon Meir*. The latter two are sister schools to the men's Yeshivot by the same name, while the former, *N'vul Yerushalayim* (enrollment 200), is a traditional, non-Zionistic seminary, with a special three-month introductory program, and a general learning program that emphasizes *Chumash* (Five Books of Moses) with *Rashi* (commentator) and *halacha* (laws of Jewish practice).

Michlelet Bruria (sister school to Yeshiva Hamivtar) caters to university girls with some Hebrew/Judaica background, and uses a textual/intellectual approach akin to a traditional men's Yeshiva. Unlike at most women's seminaries, Bruria women pursue deep, intensive study of Mishna and Talmud. For girls with advanced Judaica/Hebrew backgrounds, there are the traditional seminaries of *Bais Yacov* and *Machon Devorah* or the more Zionist *Michlala*.

Men and Women: Alone in this category is *Machon Pardes*. In contrast to the above mentioned Yeshivot and institutions, Pardes has three distinguishing features — it is co-educational, it insists that its 50 students live away from the Yeshiva, and it doesn't encourage its students to conform to any particular standard of observance.

Special Programs: The Jewish Agency Torah Education Department sponsors two programs that have become popular among students with Judaica/Hebrew backgrounds. They include *Machon Gold* for women and BMT (*Beit Midrash Latorah*) for men.

Aryeh Lehman, freelance journalist, Yeshiva student and incubating novelist, likes to think of himself as a rebel with a cause.

For more comprehensive, detailed information on the above mentioned institutions, feel free to contact: THE YESHIVA DIVISION OF THE STUDENT AUTHORITY, 8 Hillel Street, Jerusalem, Israel JEWISH AGENCY TORAH DEPARTMENT, 515 Park Avenue, New York, New York, 10022

SAFED:



HAFSAKA (TIME-OUT): Safed restoration team takes a well-deserved break.

Geshor Foundation

EDITORIAL

When the Israelites journeyed through the desert, "manna" was miraculously supplied for their sustenance when, during the early morning hours, this "bread-of-angels" like rain poured down from the heavens.

According to legend, one had only to desire a certain dish and no sooner had one thought of it than manna adopted the flavor of the dish desired. The same food had a different taste to everyone who ate it: "To the little children, it tasted like milk, to the strong youths like bread, to the old men, like honey, to the sick like barley steeped in oil and honey."

With the publication of MANNA to English-speaking, college-age readers throughout the world, the Department of Information for Olim in cooperation with the Jewish Agency, provides the Jewish young adult with a taste of Israel.

Our newspaper caters to your varied palates while accepting the inevitable — you will choose your own time and setting to experience Israel, and you will return from this quest with the essence of manna adhering to your tongue and, quite unexpectedly, to your soul.

In this premiere issue and in the issues to follow on a quarterly basis, MANNA presents the popular smorgasbord of programs that have been successful throughout decades, while conveying via interesting and accurate accounts the latest and most unconventional developments appearing on the Israel horizon today.

From kibbutz to university, from archaeological dig to development town, from moshav to city, the young, the inquisitive and the restless have consistently carved out a niche, socially, academically, politically and religiously for themselves and for each other during their stay in the Jewish homeland.

The facts about Israel can be written and rewritten but the "team ha-man" (the flavor of the manna) is indescribable without your personal input. Whether you're a first-time enroute to Israel or a seasoned alumnus(a), we encourage your letters, your opinions and your feedback in our IMPORT/EXPORT column.

Consider a summer, a three month stay, a half-year study-work program, a year abroad or perhaps a lifetime... THREE THOUSAND YEARS OF YOUR HISTORY — TAKE ONE YEAR FOR YOURSELF.

The Editor *Tamara Ende*

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MAKING NEW WAVES

by Mordachai Beck

If your image of Israeli music is of kibbutzniks stomping around in mud-caked boots singing old ballads like "Tzema, Tzema" and "Hava Nagila", then you are in for a shock when you come to Israel.

Israeli popular music is as up-to-date in its style and technical competence as most things in the West. There was a time when Western music had a negative effect on the local Israeli sound, when good popular music from the West was merely imitated rather than absorbed. Today, however, Israeli composers, singers and technicians are well in command of the latest styles and gadgetry that make for popular music the world over. It is not coincidental that last year's biggest selling local hit was the premier disc of the hard rock group, "Tislim", all of whose members were studio technicians.

This is not to say that the influence of one way, Israel's indigenous folk music has bequeathed a special heritage — the importance of lyrics. Israel's finest songs possess highly poetic lyrics, many of which have been penned by the country's leading poets: Natan Alterman, Rahel, Natan Zachs, Yehuda Amichai and Leah Goldberg.

Israeli lyrics are not the 'moon-in-June' variety. They confront real issues of daily living, of war and its aftermath, and of the prospects of yearned-for peace. One of Ehud Manor's peace songs — "Bashana Habba" (next year) has become as popular as "Hava Nagila".

Simultaneously, there has been a notable shift from nationalistic to more personal songs — less about building the land and the elusiveness of peace, and more about the building of relationships and the elusiveness of love. Another of Manor's lyrics set to music by Matti Caspi, starts: "In a little while / we shall be one body / you will put your hand in mine forever / and I shall be afraid / and my body will tremble this night."

Shalom Hanoch's latest album, reputedly the most expensive album ever made in Israel, is all about the break up of his marriage. A far cry indeed from the good-old-Eretz Yisrael (Land of Israel) stuff. Yet Caspi and Hanoch — both ex-kibbutzniks — are popular precisely because of their candor.

Traditional music also acted as one of the root inspirations for Naomi Shemer whose extraordinarily fertile career stretches over a quarter of a century. Although best known outside Israel for such songs as "Jerusalem of Gold" her local hits go back to her days at Kibbutz, in the army and on stage. Her output is prodigious though her themes are fairly basic. Both her words and music celebrate a people's return to nature after 2,000 years of imposed exile, the love of Israel as the center of Jewish spiritual and physical yearning and the profound, almost prophetic, desire for peace in Israel and throughout the world. Paralleling this is her open love affair with the Hebrew language about which she says: "I can take a phrase from the Bible and place it next to one used by a child in the street." This gift for reshaping the past give her words and music a sense of the fresh and the familiar at the same time. It is this gift which has made her current album Israel's fastest selling record.

If the words of Israeli songs have undergone a change so, too, has the music. Matti Caspi has been stuck on Latin-American rhythms for years — to the extent of winning a prize for his music in Brazil. Judith Ravitz combines Eretz Yisrael folk music with Jazz-rock rhythms; Shalom Hanoch infuses his philosophical pieces into a basic rock'n'roll format; Gali Alari, Israel's second Eurovision Song Festival Winner, has just gone solo with a glittering set of upbeat songs with a shade of the 60's revival. Elsewhere on the music scene groups and singers like Tzvika Pick, Eltan Messori, Guy Maroz and the Quiet Wave, Shem-Tov Levy, Nurit Gal-Ron and Ark Sinal have — with the help of a Hebrew which is both didactic and demotic — transformed Reggae, Country-and-Western, Jazz, Heavy Rock and New Wave into authentic Israeli music.

A contrary trend which you hear over the radio or in concert is the return to traditional Israeli folk music. In part, this reflects a wave of nostalgia that has recently gripped Israelis both young and old. Much of this nostalgia goes back to the heroic, pioneering days of the first aliyot. (Waves of immigration).

One disc "Sing Along With Sarah-Elie Sharon" is a recording of a live TV broadcast in which the lead singer is accompanied by a kibbutz audience in a wide range of pioneering songs. The Hatakit company from Haifa recently released two sets of double albums simply called "Nostalgia 1 and 2" in which Russian, East European and Yiddish songs are recalled as the basis of Israel's first Hebrew melodies. All these records, according to the companies, have been selling as fast as hot flat-irons.

Tradition of another kind is to be found with the Hahibreia Hativit group (the Natural Alternative). Founded by Moroccan-born expatriates and percussionists, Shimon Bar, the group brings together musical sounds from as far apart as Texas, United States and Cochiti, India. The result is a weird but beautiful cacophony which combines banjo, double bass and Spanish guitar with Indian violin, sitar and tambura. The mixture is strung together with Bar's sinewy voice and compelling drumming. His songs, about Moroccan Jewry and the problems of being a Sephardi in Israel, have found an appreciative audience among all sections of Israel's pot-pourri society.

Alongside their newly-released records, these artists perform live. There is no better way to see what moves your contemporaries in Israel than to attend one of these concerts. Each performer elicits a particular response. Shalom Hanoch's audience light matches as a mark of favor; Matti Caspi and Judith Ravitz have their audiences sing along with their slow numbers, while Hahibreia Hativit often have their people closing their eyes and meditating on the sinuous sounds of their East-West combinations.

For those who come to explore Israel, the work of the country's best contemporary troubadours can provide a pleasant and enduring way of learning the Hebrew language while immersing oneself in Israeli culture. Mordachai Beck emigrated from England in 1973. He is a freelance writer living in Jerusalem whose penchant for music has a childhood basis.



SHALOM HANOCH: Contemporary Israeli troubadour performs.

BRASS TAX

(THE INFORMATION FILE)

United States
National Office,
Israel Aliyah Center, Inc.
516 Park Avenue
New York, New York 10022
(212) 752-0600

Canada
Israel Aliyah Center
788 Marlee Avenue
Toronto M6B 3K1 Ont.
(416) 781-4680; 781-4353

Following is a continuing list of resource centers available to Jewish students the world over. Clip and save. Further aides will appear in coming issues.

South Africa
The Jewish Agency Aliyah Dept.
84 De Villiers Street
Johannesburg.
23-8303; 37-3000

Australia
Z.F.A.N.Z.
Aliyah Dept.
584 St. Kilda Rd.
Melbourne, Victoria 3004
(also serves New Zealand)
61-8821

Great Britain
Aliyah Department
Balfour House,
741 High Rd.,
Finchley, London N12 0BQ
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(01) 448-1477

For further information and reprints contact:
The Department of Information for Olim. P.O.B. 616, Jerusalem,
Tel. 02-661171.

by Elisse Jo Goldstein

Finding one's roots has long been a part of Jewish culture, as we all have the desire to trace back and find our "Kunta Kinte" — to learn something about our unique heritage.

Livnot U'Lehibanot (To Build and to be Built) is the name and aim of the Safed work/study program, providing its participants with the opportunity to learn about their past in Israel — literally digging it out with their own hands.

Only a year and half old, "Livnot" was the brain-child of Aaron Botzer, the program's director, who dug out his own house in the Old City of Safed — pretty much an ancient ruin in itself — and kept digging! The three-month program gives young Jewish people between the ages of 20 and 28, with little or no formal background in Judaism, a chance to contribute to Israel and, in the process, discover their own Jewish identity.

The program is headquartered in the city of Safed, the capital of Upper Galilee. Safed, known as the city of mysticism, due to the influx of the Cabbalists in the 16th century, was the cultural center of the medieval world and the focal point around which much of Judaism spun. A Jewish community has existed continuously for at least 800 years, but due in part to the earthquakes of the 1830's, much of the Old City lies buried under rocks and debris.

In order to begin the tedious work of uncovering the ruins, "Livnot's" builders commence work at seven in the morning. Everyone gathers in the courtyard, grabs their shovels, picks and wheelbarrows and divides up into working crews. The Old City is their site! While clearing out the dirt and rocks, rooms and cellars are discovered. Vaulted ceilings, arched doorways and parts of columns (your roots) resurface amidst the dust and dirt of centuries.

To what end does one labor? "The idea is to do physical work," Aaron Botzer explains, "but the building is really a means to an end. The work itself becomes a positive Jewish experience. Not only to do something, but to become something. Helping to rebuild the Old City, you do, in essence, rebuild yourself."

David Klein, 28, a Baltimorean with a B.A. in Philosophy, was at the "checking-out stage" when he came to Safed. "I wanted to be exposed to Judaism, but not necessarily to make a commitment. I saw how much work needed to be done, and I really wanted to contribute to the building of Israel. When you realize that the house you are cleaning out was built by Jews hundreds of years ago, you really feel you are accomplishing something," he says.

While the morning hours (7 to 11) are devoted to restoration work on religious, cultural and historical sites in the Old City, afternoons (3 to 7) are spent studying aspects of Judaism and its contribution to world civilization. An ulpan (Hebrew language course) is also provided for the program's participants.

Miriam Botzer, housemother, occupational therapist and Aaron's partner in life, lectures on the role of the Jewish woman. She underscores the essence of the issue-oriented classes. "People come here with questions that desire answers. If we can provide those answers as well as an understanding of what it means to be a Jew and the knowledge that goes with that... we have been successful."

Aaron agrees. "The classes deal with subjects that are controversial — the concept of God and the chosen people, science and Judaism, creation. For many of the participants, this is the first time they

are coming to grips with their Jewishness. Our goal is to get these people to confront themselves as Jews, and for them, themselves, to start finding a way to relate to the questions. The courses provide the means to the answers, but everyone has to find their own way, their own involvement."

Jewish dietary laws and Sabbath observance are maintained during the program's three sessions beginning March 1, June 1 and September 1. According to Robin Moss, a recent graduate of "Livnot," Sabbath in Safed was rewarding and surprisingly illuminating. "I wasn't used to sharing things with others, but during that first Sabbath when we prayed on Aaron's roof, I began to understand what is important. The sun was going down and we were singing and sharing something wonderful."

The "Livnotniks" have also participated in unusual community projects outside the buried walls of the Old City. During the shelling of Kiryat Shmona, everyone went up to assist the residents in clearing up the rubble. David Bender, now in the Ulpán on Kibbutz Naan, and Aaron Botzer installed plumbing in a number of bomb shelters in the area. Another group joined forces with 50 "Safedim" to perform for local hospital patients. Seven people from Gali Markman's group worked on an archaeological dig outside the Old City. "We were working alongside local boys," she said, "they couldn't get over women working — pushing wheelbarrows no less!"

The self-sustaining nature of the program's framework further develops the sense of community. The students maintain the premises themselves.

When Aaron went to milulim (army reserve duty), the program followed him up to the base, where, working with the soldiers, they helped fortify the bunker with sandbags and barbed wire. "We had the whole group there — men and women," Aaron noted. "The teamwork and enthusiasm were such that even the soldiers worked like they never worked before! Group dynamics play a big part in this program. It's a close situation and you have to get along with people — everyone has to do his share."

Livnot U'Lehibanot culminates with the typical Israeli adventure, the tiyul (trip). Although there are three trips interspersed during the program's session, "The Tiyul" refers to the three-day walk from the Kinneret to the Mediterranean, literally from sea to shining sea.

The "modern mystics" excavating the Old City extol Aaron's uncanny ability to bring the Mediterranean sunset into everyone's focus.

Elisse Jo Goldstein, a born and bred New Yorker, is an artist and a not-so-new immigrant living in Jerusalem.

Livnot U'Lehibanot is co-sponsored by the Jewish Agency and the Geshor Foundation. A personal interview is necessary for admission. The only cost to participants is getting to Israel; the work one does compensates for room, board and classes.

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Sharm's cliff-top plateau has a sad look, despite its attractive, gleaming-white houses. Notices on the various shops ask residents to settle all their outstanding bills by March 31. Some children play quietly on one of the pedestrian malls as a truck begins to load the household belongings of a neighbouring family. The Ophirans were also "nice guys" and did not come up with exorbitant compensation demands: they are being allowed to stay until April 15, only 10 days before the final withdrawal, so as to be able to pack up quietly. But being "nice guys" doesn't really pay. One loses out on the deal, says Yehiel (Hilik) Magnes, who runs the Nature Reserves Authority in Southern Sinai. Having taken time out from packing preparations to help us extricate the car from a sandy wadi road, he tells us his tale of woe. He has spent years in Southern Sinai and decided not to be deterred by his uprooting from Ophira but seek another pioneering venture. Hilik and his family joined Moshav Dekel in Pithul Shalom, across the border from the Yamit region. That was almost two years ago, but to this day his house there is not ready, and at the moment he has no place to move to. "You see, it really does not pay to be a good guy," he remarks bitterly.

ON THE ROAD we meet Muki (Shmuel) Meltzer, one of Eilat's better-known tourism entrepreneurs and Likud city councillor of the town. Muki is already deeply involved in Israel-Egyptian tourism ventures, in which he has great faith, and is just back from another visit to Cairo. He decided to print 10,000 blue-white car stickers, which say in Hebrew "I believe in peace with Egypt," and even put some on several cars in Cairo.

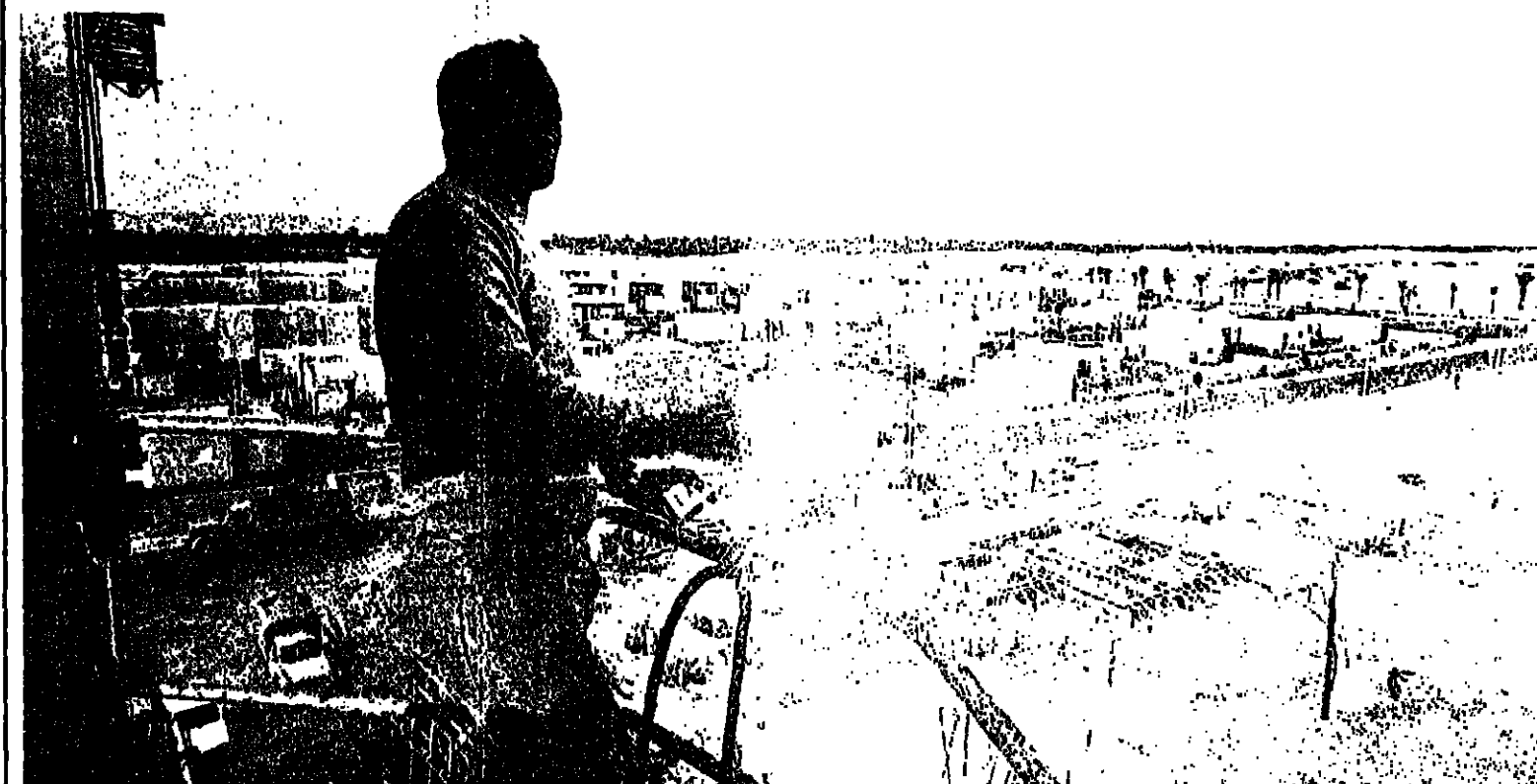
He is very much encouraged by the fact that Egypt, decided to appoint a senior diplomat, Hassan Issa, as its first consul-general in Eilat. Issa, who until last September was the head of the bureau of former information minister Mansour Hassan, is well connected with Egypt's top government echelons. The Egyptian consulate-general will open its offices in about three weeks in a fancy Eilat villa that Muki helped to find. Hassan Issa assures everybody that he will do everything in his power to enable tourism traffic to flow smoothly across the new-old border. Muki trusts his word.

A final goodbye stop at the present Israel-Egyptian border-line on the road to Ras Muhammad and Abu Rodeis. Every bend of the road looks familiar from previous journeys over the years. We were there for the first time in November 1956, and then after 1967, during several stints of reserve duty. A young and handsome Egyptian major and sergeant in green field uniforms march briskly towards the Israel check-post, which is near the site of some heavy fighting between Egyptian commandos and Israeli units in October 1973. They have come to coordinate their joint supper time with the Israeli sergeant in charge — an old buddy of ours from previous reserve service.

The Egyptian major has already picked up a few words of Hebrew and is full of hope and expectations for the peace. If he really represents the thinking of the Egyptian military, then the final withdrawal from Sinai could indeed usher in a new era in this part of the world.

The crumbling dream

The Jerusalem Post's ABRAHAM RABINOVICH visits Yamit on its last day as an Israeli town



Those were the days ... building Yamit in 1976.

(David Rubinger)

IT WAS ENDING hollowly, like the echo of the empty apartment when one rapped on the door. This had been the home of the leading militant in Yamit who had vowed to hold out with weapons until he was properly compensated. Like virtually all the others, he had already packed up, even though the final compensation terms were still indefinite.

The dream was crumbling quietly — a dream that had turned into a nightmare and was already emerging in the distance as nostalgia. This was the final day before the army sealed off the town, but it seemed clear that there would be no trouble from the veteran residents who had displayed such militancy in the past three years.

"A few months ago we were so sure we would resist evacuation," said Lucy Brenner. "Now everyone is going peacefully. We're tired. We've had enough."

"We went through many stages. Two months ago I was so nervous because of the compensation business. I don't know why. Now I don't care anymore. I told my husband we're not going to argue about money. We've got to leave here whole, shleimim."

Lucy and Michael Brenner emigrated from Moscow in 1972. They were part of the original Russian and American *garinim* — settlement nuclei — who had lived nearby in desert conditions for two years, until the first homes in Yamit were ready for them. Then they set up the town's supermarket.

THE TERRIBLE trick fate played upon Yamit's residents is that their voluntary settlement there had been inspired by their best instincts but their involuntary uprooting had evoked their worst. They had come to the desert to build, to share in a common enterprise of national significance, to give of themselves. They were leaving bereft of orienta-

tion, torn by the fear that they were not getting enough, that their neighbours might be getting more. They had been admired and envied by their peers in Israel as pioneers. They were now derided as speculators enriching themselves at the expense of the poor.

"I know that the hardest time is waiting for me when I move to Jerusalem," said Lucy Brenner. "Here I still feel the earth under my feet, this is still my house, even if I'm half-packed, and there are people who understand me. People outside don't understand at all what we feel here."

She and Michael have rented an apartment in the Ramat Eshkol quarter of Jerusalem, but he still doesn't know what he is going to do for a living when they get there.

"I worked for the Treasury in Moscow," and for the Finance Ministry before we moved to Yamit. But I've checked, and they don't hire 51-year-old clerks."

Nevertheless, Michael, who was a member of Yamit's militant Businessmen's Committee, seemed calm and untroubled as he sat at the kitchen table. "We were tense for the past three years. I can't be tense any longer."

ON THE OTHER side of town, which had been taken over by the anti-withdrawal militants, Yamit was again witnessing enthusiasm and a sense of purpose. But this dream had only a few days at most to live and despite the brave front, some of the old believers appeared ready to admit it, at least to themselves.

"The first reason we're doing this is to stop the withdrawal, or at least delay it," said Ella Weizman, one of the leaders of the anti-withdrawal movement. "Secondly, it's for educational reasons. This is a national tragedy. You can't sit back and not struggle against it."

A sign had been draped by the militants over the memorial to the

soldiers killed in the area during the Yom Kippur War. "The blood of your brothers shouts from the earth," an invocation against retreat. The army had not taken that sign down or moved yet against the militants, but it had given its own clear sign of its intentions. Unlike the soldiers who had evacuated militants from moshavim in the area, the soldiers now camped out in Yamit were armed.

"Bitter?" said Lucy Brenner. "How can you be bitter against your own land, your own head. They hurt but you're not bitter about them. I love this country and I'm part of it. It's just that things should have been organized better. When they started to negotiate on compensation, they sent someone to the supermarket who looked around and asked Michael 'How much do you want?' Is this a *shuk* where you bargain? They should have sent a professional who could make an objective assessment. As simple as that."

THERE WERE removal vans parked on the grass around the town, but there was no sense of a hurried exodus, no raised voices, virtually no tears except when neighbours came to take quick leave of one another. "We'll see you soon. You must come."

Debris and sand were already taking hold around the edges of the houses. One peered through the gaping spigots of a familiar apartment to see it naked, except for wires dangling from the wall.

To walk through the emptying town is to feel sadness to the point of tears — not for the individuals who lived there, but for the shining hopes the town symbolized. In its death throes, Yamit looked more beautiful than ever.

"Who came to Yamit?" asked Lucy Brenner. "People who wanted to build anew, to change their lives. People who wanted to work. That

gives character to a city. We built a new society, a young society, a good society. There were Yemenites and Russians and everything else. There were the religious and the secular. If only I could tell you what Eretz Yisrael has lost here."

The idealism, or unrealistic innocence, that many Russian immigrants bring with them was sorely tested in the crucible of Yamit but the Brenners appear to have emerged toughened rather than shattered, and with at least some of their faith intact.

"I'm not sorry we came here," said Lucy, who has three children ranging from one to 18 years. "In a few years we passed through whole periods that a nation passes through in a much longer time. We lived for years in sand now we have this" — her nod took in the handsome five-room house, two of the rooms added on just before the Camp David agreement. "Now we've got to start anew. But we'll manage. Some people have to go through much more difficult times."

More upsetting for the Brenners than the uprooting aspect is the aspect of retreat; and here, personal and national sentiments merge inextricably.

"In Russia, I left my family and all I knew and yet I felt good about what I was doing," said Lucy. "I was going forward. *Alti* (I ascended, or immigrated.) What a wonderful word. What feelings do I have now? I'm not leaving my family, but it's not a step forward I'm taking. It's a step backwards."

It is this sense of retreat, of a loss of momentum in the process of nation-building, that underlies much of the discomfort over the loss of Yamit. Regaining that sense of "going forward" will be one of the major challenges, not only for the ex-Yamit families trying to find their place again on the other side of the old-new border, but for the nation.

The honoured Judge

Jerusalem Post Reporter

IT IS HARDLY surprising that 35 educational institutions, hospitals, charities and cultural bodies should have decided to get together at a ceremony last week in Tel Aviv to honour Judge Joseph Herbstein, a powerhouse in the Israel Committee of the South African Zionist Federation. After all, they are receiving IS4.7m. in grants this year, largely as a result of his efforts.

"The Judge," as he is known to all South Africans settled in Israel, ridicules the limelight thrown on him personally as a result of the creation of the grants and bursaries administered by the Federation. "It's all a lot of bloody nonsense," he declares firmly. "No one man is responsible. I've had a lot of excellent people working with me. I'll mention a few. When I came to settle in Israel in 1963, the late Inez Bernstein and Leib Frank were an immense help in building up the grants and bursaries: now Alec Pincus and Edwin Kirson are doing great work."

Few people will agree with Herbstein's under-estimate of his own contribution to the creation of the funds. One of the few Jews to be elevated to the Supreme Court bench, on which he served from 1946 to 1963, he was always a fanatical and outspoken Zionist.

WHEN HE RETIRED from his position on the bench in 1963, at the age of 65, he came at once on *oliva*. Two of his children, a son and a daughter, had come to serve in the



Joseph Herbstein

War of Independence: his daughter is now an economist in Israel and his son a professor at the Technion in Haifa.

For a man who was supposed to have come to Israel on retirement, his life here proved to be energetic, demanding and exciting. Even today, approaching his 85th birthday, he is still putting in a long day's work on the funds, although on an honorary basis.

"This year," he says, "we are administering 79 trust funds and estates which have a total capital of \$1,867,317. In addition to direct scholarships and grants to 82 individuals, we meet such wide-ranging needs as assisting in the re-education of disabled soldiers, adding an intensive care unit in the memory of Dr. Mary Gordon to a hospital, helping a needy orphan girl to get married."

No little achievement for a retired man.

Tanta Cilia's family

By LEA LEVAVI
Jerusalem Post Reporter

IF CILIA LOOTS had saved "only" 23 Jews from the Nazis, that would have been enough. But it wasn't enough for her. She not only wanted to keep the children entrusted to her care alive; she wanted them to have a happy life, despite the unhappy state of the world.

Miss Loots, now in her late seventies and confined to a wheelchair, came to Israel to visit three of her "children" who now live here. (On a previous visit, she planted a tree in the Avenue of Righteous Gentiles at Yad Vashem.)

Wasn't she afraid to take in Jewish children in Nazi-occupied Holland? "Everything is risky in wartime," she replies. "I didn't dare be afraid. I also didn't do anything the Germans asked — I didn't give up my radio or my copperware or my blankets. On the other hand, I didn't go around talking about it. I protested quietly."

Miss Loots had been running a small school for problem children in the provincial Dutch town of Amersfoort.

"When Jewish children were about to be expelled from government schools, the principal of an institution from which children were sometimes referred to me, asked if I would take two Jewish children. I agreed, and eventually I replaced all the Christian children in my care with Jewish children who were referred to me."

She didn't hide the children in the house. They went shopping, swimming, to music lessons — indeed,



Cilia Loots

everywhere children would normally go.

"SHE GAVE us a lot of love," says Miriam, one of her "children." "There were people who cared for Jewish children for only so long as the parents could pay, or who made the children their maids, or who kept the children hidden in attics or cellars for years. Tanta Cilia, as we call her, gave us a good life. There wasn't always enough food, but there was always plenty of love."

"We were a happy family," says Cilia Loots. (Seven children stayed with her for almost three years, with additional children and adults joining the group for shorter periods; she never refused a request for help.) "In the evenings, we would sing and tell stories. It was always cozy."

Though a devout Catholic, Miss Loots made no effort to influence her charges to convert.

Though she never married, the children for whom she cared over the years (Christians and Jews) maintain close contact with her.



Bride "zaraq" from Herat, Afghanistan (Israel Museum).

The Bride as Art

FOR THE first time in more than a generation the almost lost Afghan art of adorning a bride's face has been recreated in a special exhibit at the Israel Museum. Wedding day cosmetic and artistic preparations for a Jewish bride in Herat, Afghanistan, were lengthy procedures carried out by a woman especially skilled in the art of the *zaraq*. The custom died out in Herat some 35 years ago; Noum Bar Am from the Department of Ethnography at the Israel Museum has sought out older women of the Afghan Jewish Community here who remember this almost lost art.

THE history of the Jewish community of Herat, in North West Afghanistan, goes back to the 10th century. One legend even fixes its beginnings at the time of the exile of the Ten Tribes. However, documented knowledge of this remote area does not go back further than the end of the last century. Following the Soviet invasion two years ago, the few Jews still living in the town either immigrated to Israel or moved to Kabul, the capital, leaving behind four splendid synagogues.

THE SPECIAL face adornment was based on traditional patterns although the origins of the *zaraq* are not clear. It was one of the many ceremonies associated with the betrothal and the wedding. The *chuppah* was a modest ceremony held in the home of the bride, while the wedding was celebrated afterwards in great lavishness, for seven days and nights, at the home of the bridegroom.

The *zaraq* is composed of coloured spangles stuck to the forehead in a regular pattern and

framed by gilt paper stripes. To enlarge the area of the forehead, the hair immediately above it was often plucked. The rest of the hair was braided into many thin plaits (braids) except for two locks which were adorned with gilt paper. The face of the bride was heavily made-up, accentuating darkened joined eyebrows, blushing cheeks and groups of beauty spots. Following the application of the spangles and the make-up, the forehead, hair and neck were covered with jewelry. The *zaraq*, when fastidiously and delicately applied, with attention to matching and repeating the designs and colours of the jewellery, created a complete harmony between the jewelry and the adorned.

THE Museum's display includes a bride in her traditional wedding robe and *zaraq*, her bridesmaid and the groom. Bridesmaids were usually recently-married young women chosen from the family, or from among the bride's friends. This also explains the adornment of their faces. The hair, plucked from their foreheads for their own marriage, having grown back, was divided into three locks and arranged and stuck to the forehead according to an established pattern and adorned with coloured spangles. This ornamentation was called *se-charie* (three locks) and, although not essentially different from the *zaraq*, was less elaborate and consisted of different designs. The mannequins on display were decorated by Esther Bezael of Jerusalem.

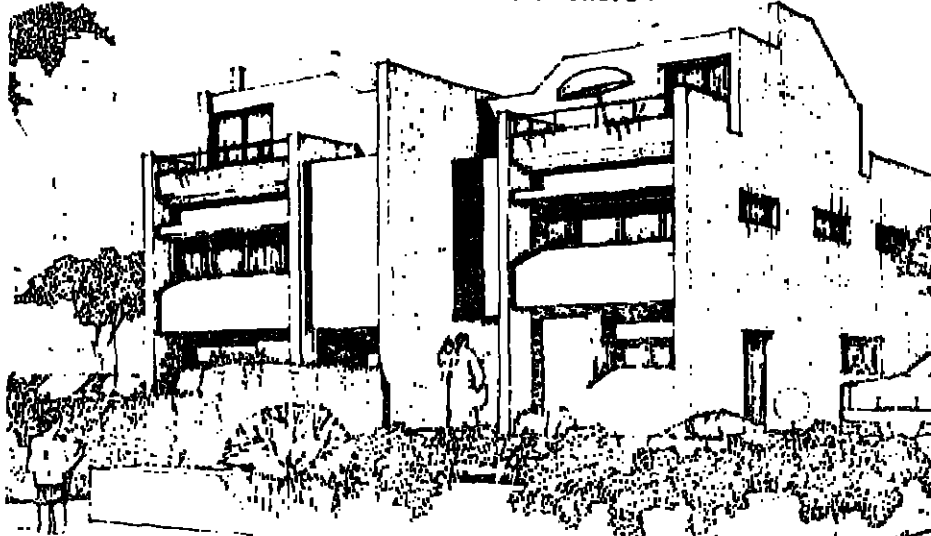
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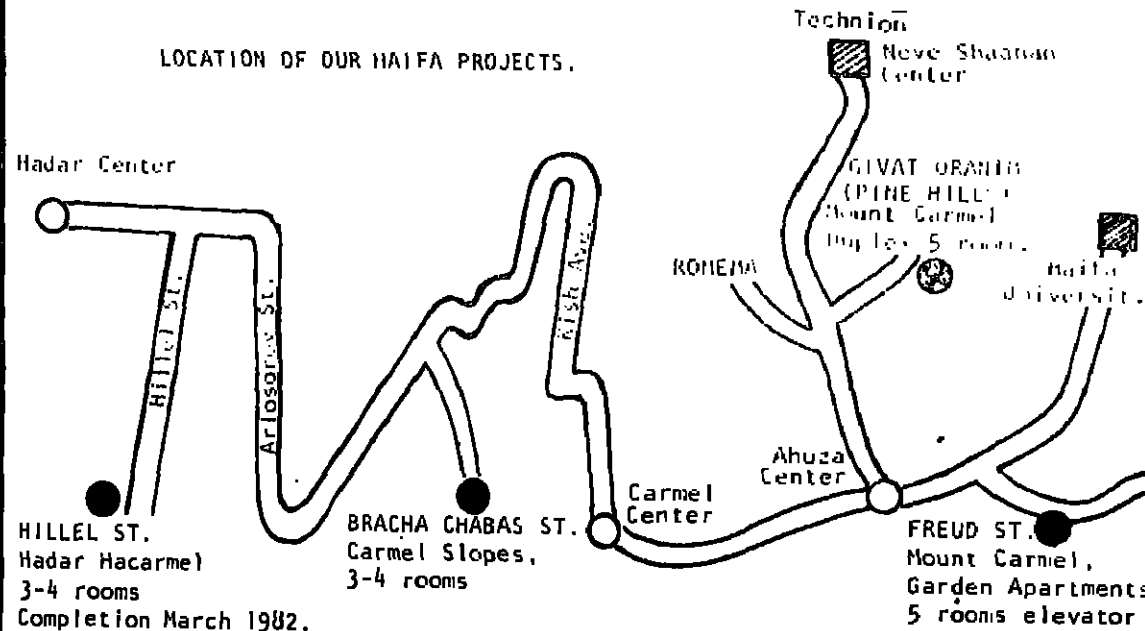
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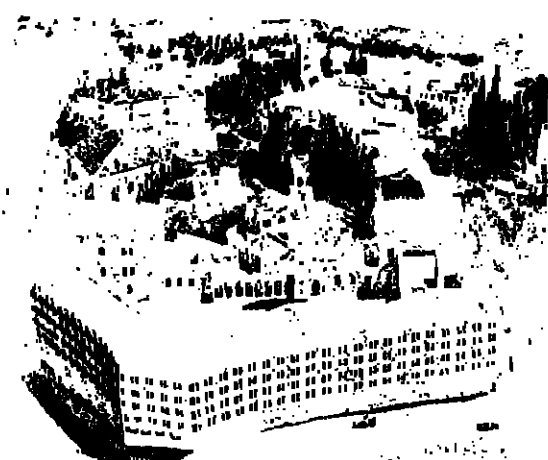
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THE ARTS

"The sexagenarian as much as the six-year-old runs after the drum." (Moed Katan, 9b)

YOU WATCH them assemble on stage and you marvel: What kind of crazy cultural *choler* has this pressure-cooker of a country cooked up?

Consider the ingredients. Tuning the Spanish guitar is Miguel Herstein, 35, urbane, soft-spoken, holder of a degree in comparative literature from Colorado University. Folding himself onto the floor between his sitar and his violin is Samson Kehemkar, 52, Bombay-born and veteran of more than 30 years of professional musical experience in India. Fitting the viola under her chin is Tzruya Lahav, born 31 years ago at Kibbutz Ayelet Hashahar and once a part of Bruce Springsteen's hard-rocking entourage. That's former rock-and-roller Sami Bat-Ayin, 24, of Jerusalem, strumming his Fender bass. And then there's the controlling intelligence of the group, singer-percussionist Shlomo Bar, 39, born in Morocco and raised in the immigrant transit-camp of Be'er Ya'acov outside Ramle — where he still lives today.

In this land of abundant paradox, the musical aggregation called Habreira Hativit appears to be the most paradoxical piece of popular culture this country has ever produced. They are certainly the most popular "pop group" in the land. Both of their albums went "double gold," achieving sales generally only dreamed about by other local performers. Yet their music is unlike any other "pop" music heard today — and in fact it rarely gets airplay on Israel Radio.

Their audience is also unlike any other audience. It is not uncommon for three generations of a family to attend a concert by Habreira Hativit. Even more unusual, their music appeals to both Ashkenazim and Sephardim.

"Again and again," says Herstein, the most articulate of the group, "people will come up to us after a performance and thank us for recalling the melodies their grandmothers sang back in Warsaw, or for bringing back the music they last heard in their youth in Casablanca."

Paradoxical? To everyone except the musicians themselves. Habreira Hativit is called The Natural Gathering in English, and they see



Popular paradox

MADELINE L. KIND meets a heterogeneous group of musicians whose record sales are only dreamed of by other Israeli performers.

what they do as — well, as doing what comes naturally.

It still seems that it shouldn't work. But then the lights go down, the music comes up, East meets West in little Israel, and something astonishing happens. The music virtually defies category. But the paradoxes are blown away. And it's a delight.

HABREIRA HATIVIT is passionately dedicated to developing a native Israeli music, something we haven't had for the past few thousand years. From the hora melodies imported from Eastern Europe by the pioneers to today's pop-chart balladeers and *punkstims*, Israeli singers, song-writers and musicians have done everything but develop a truly homegrown popular sound.

We've had Hebrew songs, of course, and good ones — good enough, at least, to walk all over the Eurovision Song Contest. And academics have made attempts to recreate a native Jewish music. But when have we ever produced a popular music that is identifiable as being solely, exclusively Israeli?

"Setting aside the matter of language," says Herstein, "a person

listening to the radio in Kansas can hear a French song and identify it as French, or a Greek tune as Greek, or Japanese as Japanese. But what does an Israeli musician have to offer? When I first came to this country 12 years ago, I asked singer Shalom Hanoch why Israeli song-writers were copying Western music. He gave me a blank look. He simply didn't understand the question. And today it's worse. A singer goes into the recording studio and says to his technicians: "Okay, now we want this song to sound like the fourth track on the second side of the latest Steely Dan album."

Shlomo agrees. "The pop music you get on the radio — it's poison. It's a perversion. It's just an imitation of other music. And the worst thing — it isn't Jewish."

THE JEWISHNESS of their music, surprisingly, is of prime importance to the group. Their lyrics are generally from the Bible, from mystical rabbinic literature, or from national poets like Leah Goldberg, Nathan Alterman or Hanna Szenes. Shlomo, who usually selects the literary material and comes up with the main melodies, points out that he is no great devotee of literature.

"I had to leave school around the ninth grade to go to work as a plasterer's apprentice," he smiles, "and I've read maybe seven or eight books in my life. But somehow the poetry and I find each other at the right moment. I think God has a hand in it."

Just as he favours poetic expression that "belongs to the people," Shlomo also points to the synagogue as the source of his musical inspiration.

"My family weren't musicians," he says, "and I never had any training. But that doesn't mean we didn't have music. We did — in the synagogue. And those melodies I heard as a child, that's what binds us together as a community. All of the group's music today is rooted in the synagogue."

On one level it's easy enough to identify a traditional Jewish liturgical element in the band's music. "Hassidic Dialogue," for example, is a Lubavitcher's delight, while "Shcharchoret," inspired by the Song of Songs set to a traditional Sephardi melody, is mainline *edot hamizrach* (the Jewish communities from the East).

HABREIRA HATIVIT got together five years ago in what the members like to refer to as an act of fate. Samson had just made aliya. At the same time, Herstein returned to Israel (he originally came here in 1968 but went back to the U.S. for a few years).

Shlomo, meanwhile, had just made a name for himself by providing the music for *Krisa*, Nola Chilton's controversial musical docudrama about "the other Israel."

TZRUYA joined the group only last August, after she had acted in the Khan Theatre production of Yehoshua Sobol's *The War of the Jews* for which Shlomo provided the music. She's still feeling her way into the group, and admits to some difficulties in being accepted as the new female element. As a veteran of the rowdy days of Bruce Springsteen and the E-Street Band, Tzruya feels no discomfort working in a male ensemble, but she indicates that they are not always sure how to respond to her as a musician who happens to be a woman. Miguel values her soprano counterpart to Shlomo's lusty voice, as well as the rich, sustained tone of her voice; Shlomo himself tends to talk macho-mystically about the "woman as the earth, as men their products."

In any event, Tzruya is captivated by the music, and, says the former kibbutznik, "it has made me much more aware of my Jewishness. That's why, for example, I now live in Jerusalem and wouldn't consider living anywhere else."

The band is not rich, and you can produce double-gold album and still see no money, pending litigation. Every show takes months to prepare. The cost of the elaborate lighting and sound equipment is steep, especially when it has to be taken around the country.

They are, of course, looking forward to the upcoming overseas tour (except for the dour Samson, who doesn't seem to care if he's playing on stage or in his living room). Plans after that are vague.

"It says in the Gemara," says Sami, "that it's forbidden to cook more than two days in advance — that's tempting fate."

Shlomo nods. "I never make plans. For me there is no time. Time is something that exists only in the tempo of the music."

want censorship, but there should be no male nudity on the stage.

Elazar Granot: Don't drag your personal problems with male nudity into a plenary session of the Knesset.

Deputy Minister: I believe that freedom of speech and freedom of expression in this country are altogether exaggerated.

Minister of Transport Cori: The deputy minister does not speak on behalf of the Cabinet.

Ora Namir: Hear, hear! Shahal (chairman of the session): We heard the statement of the minister of transport. I understand that the Cabinet did not discuss the matter and therefore took no position on the matter. It is permissible to go and see the show.

ON TUESDAY, the theatre and film censorship board cancelled the restriction on complete nudity it had imposed on *The Great Whore*. But the fact remains that we had, for the first time in years, a case of censorship actually interfering with a theatrical production. This is a dangerous precedent and a cause for alarm.

Published weekly: April 4-10, 1982

CINEMA REVIEWS



Rivka Neuman and Gad Roll in Mira Recanati's "A Thousand Little Kisses."

Dissimilar firsts

Dan Fainaru

TWO NEW Israeli films offer contrasting approaches to the art of cinema. One of them, *Repeat Dive*, is very much involved with military realities affecting Israeli life, as perceived by writer-director Shimon Dotan. They mould the characters, and are the major influence on their lives. The second film, *A Thousand Little Kisses*, exists in a closed universe, tries to dissociate its characters from external influences, and creates what may seem pure drama, without a specific national identity, and therefore of interest to an international audience. Mira Recanati directs it with good taste.

Both of them are first films, and allowances must be made even if the average audience won't make them. After all, the price of admission is the same, whatever the director's skill.

Dotan uses his own past experience as a diver in a navy commando unit to convey the feelings, reactions and frailties of apparently fearless fighters.

The film begins with the death of a member of a distinguished unit at the hands of an unspecified enemy. The widow becomes the charge of the survivors, who feel they should be responsible for her.

Mira, the young widow, and Yoav, the best friend, enter into a relationship almost against their own will. It's debatable whether it's based on love or on a sense of duty. It leads to an uneasy marriage that's no real solution but rather perpetuates the ambiguity. The audience is left with the suspicion that life has been distorted for these characters to such an extent that no real solution is possible for them.

What creates this distortion is clear from the start. These young people, all in their early twenties, are living in the presence of death, and have to make certain adjustments to keep sane. They concentrate on daily detail, on bravura show-off, on pride in their unit, and camaraderie. They maintain a toughness in order to fend off weakness, or displays of feeling, which are felt to be inappropriate and degrading. The seasoned fighters turn out to be half-baked adults, emotional impotents who run back to their mother unit to hide from the complexities of a life they have not been prepared or trained properly to face.

All these points are made quite explicitly by Dotan. However, sometimes it is difficult to decide whether the awkwardness of some scenes is inherent in the situation, or due to a temporary loss of control on the part of the director.

This may be the shortcoming of a beginner who is much more intent on putting his message across than on attention to detail.

And there is no escaping the fact that the plot is rather thin, and sags in the middle. There is a good deal of padding.

Still, this is a first film. There are the convincing performances of Doron Neshet and Liron Nigud in the leads, and Dan Muggia acts well. Danny Schneur's photography is of high quality. Despite everything, the message is conveyed, and *Repeat Dive* is a promising debut.

RECANATI'S *Thousand Little Kisses* is quite different. It is her first feature film, yet she exhibits surprising mastery of detail. This may be the most remarkable Israeli film made till now, in its art direction, camerawork and lighting. Inanimate objects are given such importance here, in each frame, that they tend, sometimes, to overshadow the actors. Mira Recanati is very dexterous in using them to reflect the moods, traits and personal crises of the characters more faithfully and convincingly than they do themselves.

Alma, a girl in her twenties trying to strike out for herself, returns from abroad for her father's funeral. Accidentally, or perhaps not quite accidentally, she discovers that her father led for many years a double life, and kept another woman and her son, in a different part of town, while apparently leading a normal middle-class existence. Rutha, Alma's mother, who suspects that she risks severing her ties with Rutha, approaches the other woman, has an affair with her son, who may be her brother, and only withdraws at the very border of tragedy and insanity.

THE STORY is set in Tel Aviv, and it is quite easy to identify the locations. But it could be anywhere. The surrounding objects are of intense importance but only at the most immediate and personal level. Anything not relevant to the lives of these two women has only a shadowy existence. The film rejects anything that does not have an emotional impact on Alma and Rutha, who are far too self-centred to care about the external world.



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Momentous nudity

THEATRE Mendel Kohansky

But things have changed since the last elections, and we are being asked, among other things, to become more moral. Thus the Censorship Board, which had given routine permission to stage *The Great Whore*, suddenly decided to review the decision.

Someone unacquainted with the scene might assume from the above that this is the first time that full, "frontal" nudity is being shown on one of our stages. This is not so: nudity in the Israeli theatre, along with the theatres of all enlightened countries, is nothing new. I can recall offhand at least three cases of full stage nudity since, in the Cameri's *Equus* about four years ago, a boy and a girl took off their clothes and lay down on the ground. Right now there are two plays on the boards displaying full nudity: at Habimah's *Somewhere Else Perhaps*, an adaptation of an Amos Oz novel, a young actress bares everything for

a brief moment in order to seduce a man; and again at the Cameri in *The Sufferings of Job*, another Hanoeh Levin play, a man hangs crucified, totally naked.

IT SEEMS that it was the latter scene which led to the Censorship Board to review the permit given to *The Great Whore*. Some weeks ago a discussion took place in the Knesset, initiated by Miriam Glazer-Ta'asa, the deputy minister of education and culture. It was so edifying and amusing — in fact more amusing than any funny dialogue to be heard on the stage at this time — that I think it's worth quoting verbatim.

Deputy Minister: Is it necessary, all that obscenity on the stage, all that genital nudity, a nude man fully shown, a nude woman undulating?

Elazar Harel: It is the Cameri's best production.

Amnon Rubinstein: Do you still permit us to go to the theatre?

Deputy Minister: Knesset Member Amnon Rubinstein, you look to me like a martyr. If someone wants to see nudity — not in a public theatre. Let him go to a cabaret, to a nightclub (and I don't know the names of those places); but the State of Israel should not finance the kind of theatre in which a nude man hangs naked for twenty minutes, his nakedness dangling. That's not theatre the state should finance.

Victor Shein-Fov: It is advisable that the Deputy Minister define nudity.

Deputy Minister: You want me to define it? With nothing on. I don't

TOURISM

THE PROLIFERATION of UJA, UJA, Hadassah, WIZO, Pioneer Women, American Mizrahi Women and American Jewish Committee tour buses crowding the parking bays of four- and five-star hotels, create the impression that Jews from all over the world are flocking in droves to Israel.

Yet statistics show that despite the visibility of those Jewish travelers, Christians have an edge on tourism in this country.

According to Chaya Fischer who heads the Christian Tourism Department at the Ministry of Tourism, and is the pivot of The Israel Pilgrimage Committee, some 600,000 Christians came to Israel in both 1980 and 1981. This represents roughly 55 per cent of all tourism.

"The Catholic tourist," she says, "does not attain total spiritual fulfillment in Rome, and completes a religious pilgrimage by continuing on to Jerusalem."

America is the take-off point for most Jewish tourists and a significant number of Christian tourists

That inner light

More Christians than Jews are visiting Israel, Greer Fay Cashman learns from Sister Elisabeth of the Christian Information Centre.

coming to Israel. Fischer observes that while there are quite a lot of individual Christian tourists, they usually come in groups. Denominations represented in regular organized group tours are the Southern Baptists, the Methodists, the Pentecostal Church and the Mormons. Groups coming from Scandinavia, Germany, South Africa and Holland are primarily Lutheran.

Other than the U.S. and Germany, Christian pilgrims mainly come from France, England, Italy, Kenya, Nigeria, Taiwan, India, Japan, Australia and New Zealand. In 1973, the Franciscans set up a Christian Information Centre (CIC)



"The Ministry of Tourism is not obliged to help us, but they do," says Belgian-born Sister Elisabeth, who works at CIC and came to Israel in 1974 after having served her order for many years in Africa. Sister Elisabeth has a heavy, well-compartmentalized file on everything the Christian tourist in Israel may want to know, including information on nearly 40 different denominations.

By maintaining constant contact with churches belonging to all denominations, Sister Elisabeth, and others working in the CIC, can immediately direct tourists to church services, Christian communities, Christian holy places,

hotels and hostels, biblical institutions, libraries, research centres and institutes of higher learning, museums, and Christian charitable institutions.

The centre has compiled a list — in English — of Egged and Arab bus routes in Jerusalem and has printed its own map of Christian Jerusalem, which, in addition to the Fourteen Stations of the Cross, includes other sites mentioned in the New Testament. The map also offers suggestions for tours to other places of interest to Christians such as Bethlehem, Jericho, Bethany, Nazareth, Mount Tabor and the Galilee region.

Since 1967, people of all faiths have been able to explore Jerusalem's holy sites without being subjected to either physical or political obstacles. The potential for Christian tourism is enormous, and now that there is peace with Egypt, more Christians are taking advantage of package tours which enable them to visit both countries.

HERZLIYA AND THE SHARON

Status symbol home

By GREER FAY CASHMAN
Special to The Jerusalem Post

YOU DON'T have to be rich to live in Herzliya, but it helps. Herzliya does have its share of standard Israeli housing, but the general image of the area is spacious, gracious and occasionally audacious. Gazing out across the villa area today, one finds it difficult to believe that only 60 years ago, this was all sand.

Herzliya and the whole of the Sharon area exude a sense of status. One sees more diplomatic plates on cars in Herzliya than in any other part of Israel; and when there's a party in any of the ambassadorial residences, which add to the many attractions in Herzliya, the lines of luxury vehicles on both sides of the street enhance the aura of prestige.

Some of the diplomats' wives in Herzliya have formed a drama club, and their presentations offer entertainment to the many English-speaking residents in the area, as well as to tourists.

There are several hotels, apartment-hotels and time-sharing penthouses—mushrooming now, because Herzliya, sitting on the edge of the Mediterranean, with its long stretch of golden beachfront, is a natural for both internal and external tourism. But it's more than sun, sea and sand that attracts people to Herzliya and its surroundings.

People in search of an elegant life-style automatically look to places such as Herzliya and Ramat Hasharon, where developers such as Clarin, Gindi, Kereth and Goldstein Bros. are continuing to construct better-class cottages and apartment blocks in attractive garden settings.

A stroll through Ramat Hasharon, Kfar Shmaryahu or Herzliya, brings one face to face

with exquisitely manicured lawns and an extraordinary variety of fragrant and often exotic blooms. And if the external impression of any of the sprawling villas makes you sigh with envy, wait till you see the inside.

To the Israeli confined to a three- or four-room apartment covering an area of 60-100 sq.m., the most mind-boggling feature is space. Rooms are large, airy and plentiful, often with separate libraries instead of just a nook in the living room; walk-in dressing rooms off the bedrooms and sometimes the bathrooms; dream kitchens with an abundance of cupboard space, built-in ovens and dish-washers and all the latest gadgets and electric equipment; and sometimes a rumpus room and a private swimming pool.

THERE ARE three country clubs in the area with most of the facilities offered by American country clubs, in addition to which the Sharon hotel has one of the best equipped health and fitness clubs in the country. The Sharon is also the focal point of cultural activities designed to bring local residents into closer contact with tourists. Among these activities is a monthly viewpoint series, jointly conducted by the Sharon, The Jerusalem Post and the English Speaking Residents Association of Herzliya and Kfar Shmaryahu.

Uzi Werner, managing director of the Israel Resort Hotels chain, which includes the Sharon, says that all IRH hotels will upgrade their

cultural and social activities programmes to provide opportunities for tourists to become better acquainted with Israelis and to encourage more internal tourism.

With all its grandeur, one of the things Herzliya lacked in past years was shopping facilities. There is a fine shopping centre in nearby Ra'anana, and there are plenty of shops in Kfar Shmaryahu and Ramat Hasharon, but Herzliya somehow remained more or less aloof from the commercial aspects of life.

Change is on the way. A new Hypershuk recently opened, and possibly due to its location, is the grandest Hypershuk to date, selling food, furniture, cosmetics and kitchen utensils. Anyone who comes in to shop and buys goods worth 151,000 or more is treated to a free lunch at the Hypershuk cafeteria.

Pet lovers like to frequent Herzliya's Hobby House shop, which offers just about everything one can think of for the comfort of pets, and also has an extensive choice of goldfish and fish tanks and bowls.

Many Tel Avivians are moving out of the congested suburbs of Tel Aviv to Herzliya, Ramat Hasharon, Ra'anana and Kfar Shmaryahu, where they have more breathing space besides enjoying the status of the area.

Even those who can't afford to live in this part of the country can take advantage of its glorious beaches. With summer around the corner, and some of the southern beaches no longer accessible to Israelis, Herzliya is going to be more popular than ever.

Having some fun on the beach

By MICHAEL YUDELMAN
Jerusalem Post Reporter

YOU CAN DO almost anything in the way of recreation but ski in the sunny Mediterranean town of Herzliya, whose high quality of life is also its main tourist attraction.

The town's specialty is its six-kilometre-long beach strip, which remains clean, quiet and ungrazed despite the 100,000-odd weekend bathers during the summer.

The strip is divided into six beaches, all of which have restaurants, showers, dressing rooms and, of course, life-saving services. One beach is open to the public throughout the year for the convenience of tourists.

Herzliya also boasts the only beaches in Israel to operate a closed-circuit television for the protection of bathers. Six-television cameras constantly scan the beaches during the summer. These serve the dual purpose of protecting beach-goers from thieves and spotting bathers who are in trouble.

The town offers the usual run of cinemas and high-class restaurants, which cater to the tastes of its affluent clientele—local residents, tourists, and business people. But the main recreation facilities are concentrated in the hotels.

The Daniel Tower Hotel has its own private beach—for hotel guests only—and produces special entertainment programmes during school holidays. It offers a piano bar, full-length video movies for guests, health club facilities and a variety of social programmes.



Romping and relaxing on the beach in Herzliya. (Israel Sun)

The Sharon Hotel has, in addition to a large outdoor swimming pool and an adjacent outdoor restaurant, the largest health club in town. This club offers its 200 members a heated indoor swimming pool, sports hall, sauna and steam room, mineral baths, underwater massage and various physio-therapeutic treatments.

During the high season, the hotel has weekend interview sessions in English, a coffee-hour concert, weekly movies and other events. With their wide range of evening programmes, concerts, events and health facilities, all the hotels in the area serve the local community as well as tourists. And during the summer months, some 80 per cent of the tourists prefer to find their enjoyment at their hotels rather than seek the "heavier" entertainment in Tel Aviv.

A centre of high-class restaurants and ice-cream parlours has recently been established near the hotels. In addition, Herzliya's prestigious Naveh Amir quarter has a shopping centre and country club.

"The town has all the recreational facilities in keeping with its special quality of life," says municipality spokesman Gideon Wafnik. "As for nightclubs, we prefer nudity and that sort of stuff to remain in Tel Aviv."

"Don't forget, if a tourist wants nightclubs, galleries, concerts or anything else, Herzliya is only a few minutes away from Tel Aviv."

International Humanitarian Award Winners

New York, N.Y.: The 1982 recipients of the prestigious International Humanitarian Award of American Red Magen David for Israel (ARMDI) will be Ambassador Jeane J. Kirkpatrick, U.S. Representative to the United Nations and Hon. Eliezer Shostak, Israel's Minister of Health, it was announced by Louis Rosenberg, National President of ARMDI.

More than a thousand ARMDI members, guests and community leaders will gather for the ARMDI Annual Luncheon in the Grand Ballroom of the Sheraton Centre in New York City on Thursday, April 29th 1982, to pay tribute to the two distinguished honorees.

Previous ARMDI selections for the International Humanitarian Award have included President Jimmy Carter, Egyptian President Anwar Sadat and Israeli Prime Minister Menachem Begin.

(Communicated)

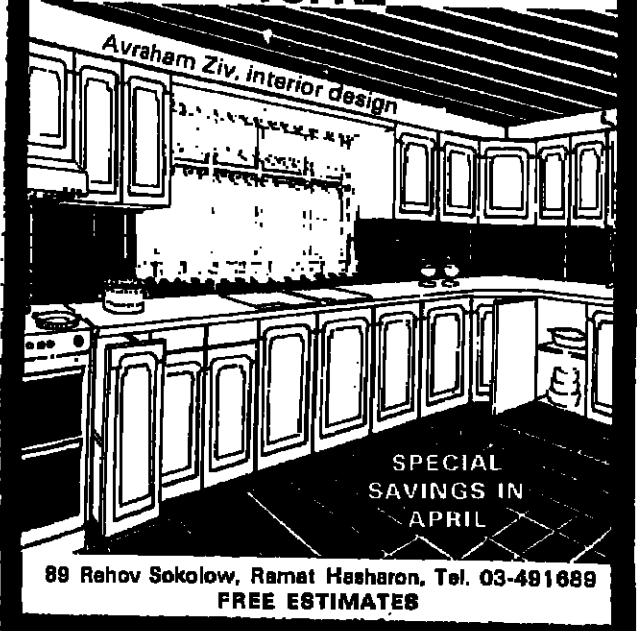


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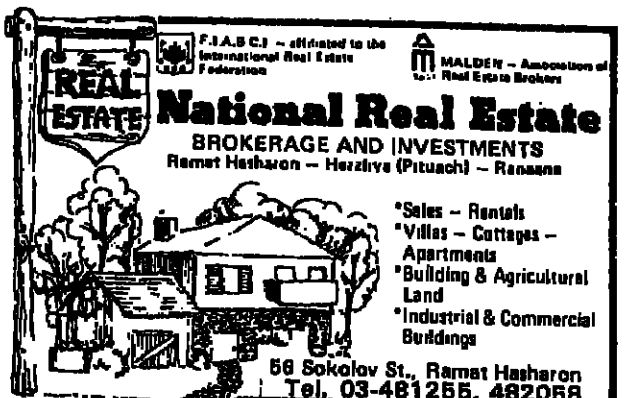


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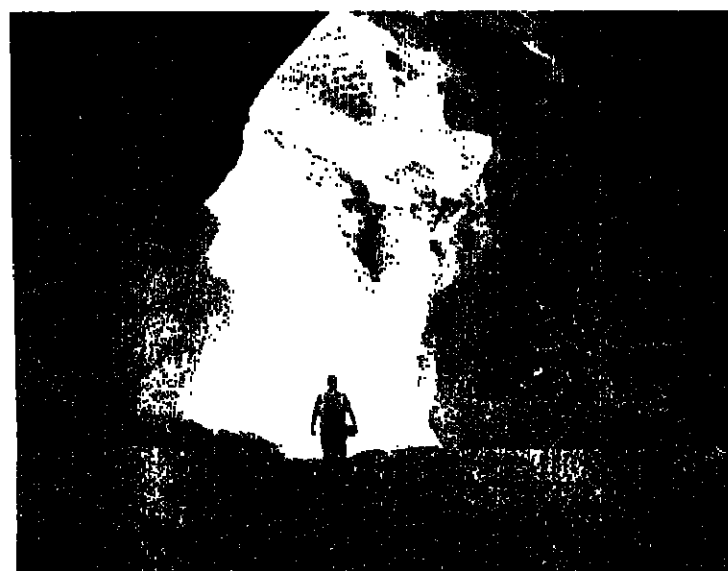


Photo: Y. Dagan
Cave research in Israel has intensified in recent years — with surprising results. You too can now join an SPNI "cave tour." A concise report on caves used by man is included in the Spring 1982 issue of

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Dispute halts C-o-L negotiations

By JOSHUA BRILLIANT
Jerusalem Post Reporter

TEL AVIV. — The negotiations over a cost-of-living allowance agreement broke down last week in a dispute over the size of payments. No new date was set for talks between the Histadrut labour federation and the coordinating Bureau of Economic Organizations, the employers' organization.

The Histadrut delegation, headed by trade union department chief Israel Kassar, wanted workers to be compensated for 90 per cent of price rises if inflation is more than 100 per cent a year. Histadrut sources said that, since Finance Minister Yoram Aridor supports 100 per cent compensation, they could not lag too far behind.

Private employers said the C-o-L allowance should compensate for 90



Israel Kassar

per cent of the price rises only if the index rises by 150 or 160 per cent a year. Last year the C-o-L allowance was linked to 80 per cent of the price index, inflation was about 100 per cent and wages consequently increased by 13 per cent in real terms.

The chairman of the Manufacturers Association's labour commit-

tee, Avi Polosoff, told *The Jerusalem Post* that industry cannot afford such increases. He noted the agreement to link the C-o-L allowance to 80 per cent of the price index was made when inflation reached 144 per cent a year. He claimed there is no justification to increase the rate of compensation when inflation has dropped.

Last week's talks ended 45 minutes after they had begun at Histadrut headquarters in Tel Aviv. Since no new date was set, last week's development also affects negotiations for a new wage agreement. The old agreement expired on Wednesday of last week.

However, the law states a wage agreement remains binding until replaced by another. Accordingly, Polosoff said that April salary checks will be calculated according to the old agreement.

Farmers want curbs on produce from West Bank

By YITZHAK OKED
Jerusalem Post Reporter

TEL AVIV. — Vegetable growers are demanding that the government revise the Vegetable Control Law. At a press conference here last week farmers, organized under the Histadrut labour federation Agriculture Centre who represent 80 per cent of the vegetable growers in Israel, said that the present law has a number of loopholes, which are being exploited by Arab farmers from Judea and Samaria.

These Arabs have not been able to ship their vegetables over the Jordan bridges, causing a glut — especially of tomatoes — in the local market. The Israeli growers, especially farmers in the Arava and Jordan Rift, also have had a bountiful season with huge surplus. They

have been forced to destroy over 1,600 tons of tomatoes in their fields, causing losses of over IS60m.

The farmers are also demanding more government financial aid to ensure that farmers will plant according to plan.

They seek a stronger law "with teeth," so that the Arab farmers will not be able to undermine the local market.

The growers are also demanding that Arab farmers be compensated, so that tomatoes and other vegetables can be destroyed in the field — if no other market for them is available — just as is done with Israeli produce.

Farmers lost considerably over IS25m in exports this year, they said. This year they are facing stiff competition, especially from growers on the Canary Islands.

Israel Continental had IS5.2m. profit

TEL AVIV. — The Israel Continental Bank last week reported a 23 per cent increase in real terms in its net profits for 1981.

In 1981 its net profits totalled IS28.5m., compared to IS11.4m. the previous year, a 150 per cent growth in nominal terms (23 per cent in real terms).

The Israel Continental Bank specializes in international trade and foreign currency transactions in addition to all other banking activities.

The bank's net adjusted profits

reached IS5.2m., which constitutes a 7 per cent yield on the adjusted equity.

On December 31, 1981 the bank's balance sheet stood at IS3.6 billion, compared to IS1.3 b. at the end of 1980, an increase of 168 per cent.

SETTLED. — The 200 workers of Haifa's Matmar automobile assembly plant ended a two-month sit-in at the factory recently following a severance pay agreement signed by the Haifa Labour Council and the plant owners.

Hapoalim assets rise 131.8%, profit 145.2%

By JOSEPH MORGENSTERN
Post Financial Reporter

TEL AVIV. — Bank Hapoalim has announced its financial results for fiscal 1981. The bank's total consolidated assets amounted to IS297.5 billion, an increase of 131.8 per cent over the preceding year. Consolidated net profits came to IS1,592.5 million, a rise of 145.2 per cent.

Expressed in dollars, the bank's assets came to \$19.1b. and the net profits were \$102.1.

Giora Gazit, the chairman of the bank's board of management, told financial reporters that in the year under review the foreign currency component of the balance sheet was 48 per cent, a rise of 3 per cent over 1980. He also said that for the first time in the bank's history its dollar earnings had exceeded the \$100m. mark.

In keeping with recommendation No. 23 of the Institute of Chartered Accountants, the bank's real yield on its own adjusted capital was 6.07 per cent. Gazit stressed that if proposed legislation goes into effect and keeping in mind the IS2.3b. allocated for taxes, the bank's real yield will be adjusted upwards to be in excess of 7.5 per cent.

Bank Hapoalim was not affected by the general weakness of the local diamond industry, since it has traditionally not been active in this

sector. However, the bank is an important factor in the financing of the construction industry. Gazit was careful to point out that in the process of financing that industry, it took pains to obtain highly liquid collateral on all loans.

Total consolidated deposits of the bank rose by 125.8 per cent, to reach IS192.6b. Expressed in U.S. currency, deposits amounted to \$12.3b. or 8.8 per cent more than at the end of 1980. A similar growth was experienced in outstanding loans, which totalled IS192.2b., or \$12.3b., increases of 138.7 per cent and 15.0 per cent, respectively.

The Bank Hapoalim Group consists of 338 branches active in commercial and mortgage banking, and institutions active in industrial development.

The bank expanded its capital base in 1981 by means of two public offerings on the Tel Aviv Stock Exchange, which totalled more than IS1b.

The bank floated a \$50m. offering on the Eurodollar market, which brought the total of such offerings to \$180m.

The board of directors will recommend to the annual general meeting to pay shareholders bonus shares of 100 per cent as well as a cash dividend of 12.5 per cent of ordinary shares and 15.5 per cent of ordinary preferred shares.

Condensed consolidated profit and loss statement for the year ended December 31, 1981 (IS/US dollars in thousands).

	1980	1981	US dollar
Net operating income before taxes	1,794,800	4,120,675	264,078
Provision for taxes	1,050,871	2,314,136	148,304
Net operating income after taxes	743,929	1,806,539	115,774
Outside shareholders' interest in the net income of subsidiary companies	94,145	225,143	14,428
Net extraordinary income (expenses) after taxes	(313)	11,075	709
Net income	649,471	1,592,471	102,055
Earnings per share (fully diluted)	89%	196%	

Some prices to be lower for Pessah

Jerusalem Post Reporter

In response to an initiative by the Industry and Trade Ministry, the major marketing chains have decided to reduce the prices of selected items by 10 to 25 per cent in preparation for this week's Pessah holiday.

These items include matzot, matza flour, wines, frozen meat, cleaning materials and paper goods.

Among the chains participating in the campaign are Supersol, Hamashbir Litzachan, Kol Bo Shalom, Shekem and others.

For its part, the ministry has increased its supervision of prices of products in most demand for the holiday and also stepped up checks

of weights and measures in markets and grocery stores.

The ministry is distributing posters displaying the maximum prices for controlled goods in force during the month of Nissan.

Industry and Trade Minister Gideon Patt said last week that the stepped-up supervision will continue during the Pessah week, especially at tourist and recreation sites such as Eilat, Tiberias and the Dead Sea, where public display of maximum prices will be required.

Patt expressed his satisfaction with the lower than average rise in the price of the family basket of goods, compared with the general consumer price index.

New customs rules may hurt Israel-S. Africa trade

Israel's export to South Africa may be hurt as a result of new customs regulations introduced in that country recently. Avraham Asheri, director-general of the Ministry of Industry and Trade said last week.

Speaking to members of the Israel-South Africa Chamber of commerce, Asheri said that the Israeli goods most affected are cutting instruments, dried vegetables and steel tubes.

Due to these new regulations the ministry will strive for a change in

the composition of exports to South Africa, by raising the share of agricultural inputs. Asheri pointed out that during the last years trade between the two countries has increased considerably. Israel exports to South Africa rose from \$9 million in 1972 to \$100m. in 1981. Its imports last year amounted to \$110m.

In the last years several joint Israel-South African enterprises have been established in the fields of cutting instruments and irrigation products.

Importing the spices

THE SONGS OF SONGS, which is included in the liturgy of the intermediate Sabbath of Pessah, is the Book of Flora of the Bible.

In its 117 verses mention is made of no less than 24 species of flora. It is entirely appropriate that this beautiful love poem, which owes its inclusion in Holy Scripture to the allegorical interpretation given to it by the rabbis, in which the passionate lovers are God and the Jewish people, should be read on this festival. Pessah is not only the festival commemorating the Exodus from Egypt; it is also *Chag Ha-Aviv*, the spring-festival. And the advent of spring, with its seasonal cessation of the rainy period, which was the subject of this column last week, is given full poetic mention in the Song: "For, behold, the winter is

TORA AND FLORA
L.I. Rabinowitz

past, the rain is over and gone, the flowers appear on the earth... the fig tree putteth forth her green figs and the vines in blossom give forth their fragrance." (2.11-13).

In addition to those species of flora which are here specifically enumerated (of the flowers, mention is made of the lily, the lily of the valley and the rose), the fig and the vine, there is also mention, however, of the garden of spices in which are enumerated no less than nine different spices and perfumes — balsam, copher, carcom, myrrh, kanah, cinnamon, sloes, nard and levanah.

SINAI EXODUS

(Continued from Page One)

"If, in our conflict with a small part of the government, we have a confrontation with the army, we'll handle it too."

In addition to rooftop fortifications, including sandbags and barbed wire, the militants were also reportedly planning to barricade themselves in houses and shelters. 60 individuals — all of them businessmen — are stayed on to dismantle their equipment and arrange for the removal of their belongings. The army has granted them permits to stay for another week.

Gathered around a camp-fire in the empty town, the settlers sang songs, drank their fill and reminisced about the past decade.

Over the weekend, looters descended on the abandoned homes of former Yamit settlers, ripping up floor-tiles, bathroom tiles, bathtubs, basins, cupboards, doors, windows and anything else they could lay their hand on.

In the deserted industrial area, businessmen, some of whom are still waiting for compensation, defended their factories and workshops, threatening potential plunderers with violence.

Soldiers stationed in the *alei* neighbourhood of the town made bonfires on the verandas and inside the rooms of apartments, using doors and window-frames for fuel.

One of the looters told *The Jerusalem Post*: "The town is going to be destroyed anyway before it is given back, we might as well take what we can."

Official dismantling work also continued yesterday with soldiers guarding the operation. The Electric Corporation and the government-owned Industrial Buildings Company personnel were among those dismantling installations and equipment.

Meanwhile, the estimated 3,500 Stop the Withdrawal in Sinai activists concentrated in Yamit have completed their preparations for resisting eviction by the army. A number of homes have been booby-trapped with gas cylinders in such a way that explosions will be detonated killing the families inside if anyone tries to enter.

In other cases, shelters have been hermetically sealed from inside and equipped with food, water and chemical toilets for a long siege.

Women are planning to sit on the edge of roofs so that if approached they will fall off. Other roofs have been fortified with sandbags and

barbed wire. They will be defended by youngsters prepared to pelt IDF soldiers with everything from stones and junk to rotten fruit and vegetables.

The big battle for Yamit is likely to be waged at the town's war memorial.

Joshua Brilliant writes: The rugged picturesque coast from Eilat to Ophira was closed to civilians at March 31, as the army moved to return it to Egypt after nearly 15 years of Israeli occupation.

Most of the equipment has already been removed from Ophira and the other settlements along the coast.

Nearly 99 per cent of all the economically valuable equipment will be returned to Israel by evacuation day, unless the Egyptians buy it.

More than 2,000 truck loads have been sent north.

Meanwhile Egyptians and members of the Multinational Force and Observers are completing preparations to take over. Some 80 Egyptians were in Ophira on Wednesday of last week to learn how to operate the electricity, water and sewage in installations.

North of the town American, Thai, Israeli and Beduin workers were building the MFO's camp. Some of the facilities, such as prefabricated barracks and air-conditioners, are Israeli made.

Aryeh Rubinstein writes: At 3.40 a.m. Thursday, almost four hours after the last Israeli settler was to have left Sinai, the Knesset passed into law the compensation bill for Sinai evacuees.

Finance Committee Chairman Shlomo Liorinez praised the settlers for voluntarily agreeing to accept lower sums than those the government had promised them in a signed agreement, thereby saving the government IS500 million.

The average Israeli is of two minds whether to trust Egyptian President Hosni Mubarak's will for peace — but the majority would prefer Sinai not to be returned to Egypt. This emerges from a poll conducted recently by Mod'in Ezrahi.

Out of a population sample of 1,233, 44.2 per cent said they trust Mubarak, 48.8 per cent voiced distrust, 6.9 per cent were not sure, while 67.7 per cent opposed relinquishing Sinai. The late Egyptian president Sadat, on the other hand, had the trust of 80 per cent in favouring the withdrawal when he was president was 88.8 per cent.

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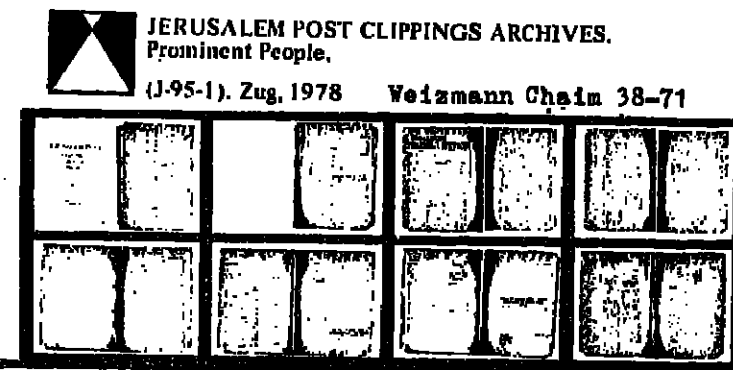
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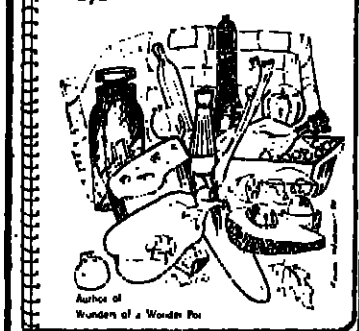
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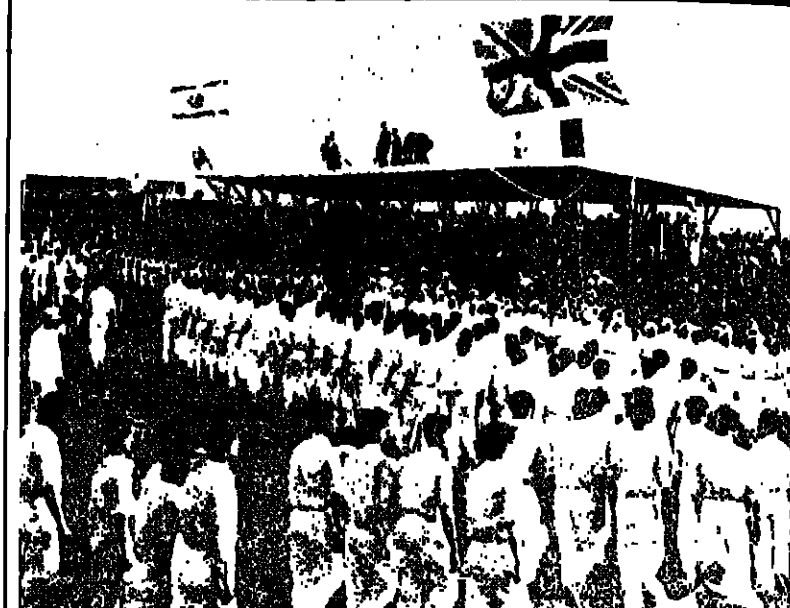
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SPORT



White-clad participants march past the reviewing stand at the opening ceremony of the first Maccabiah games in a stadium in North Tel Aviv, exactly 50 years ago.

Maccabiah marks 50th year

By JACK LEON
Post Sports Reporter
RAMAT GAN. — More than 250 participants in the first Maccabiah just week enjoyed a sentimental reunion at Kfar Hamaacabiah here exactly 50 years to the day after the opening of the first games in Tel Aviv on March 29, 1932. Among the guests of honour at the Maccabi World Union reception was 85-year-old Yosef Yekutieli, who initiated the idea of the world games for Jewish sportsmen.

Yekutieli, now confined to a wheel-chair, was among the oldest participants at the gathering — but not the oldest. That record was shared by Avraham Aronof Levi, 88, and Avraham Etkind, 86, who were both organizers and flag bearers at the inaugural Maccabiah and at subsequent games.

The youngest sportsman attending was probably Belfast-born Aaron Cohen, 65, who was a pole-vaulter for the Eretz Yisrael team at the first meet.

The participants — a mixture of athletes, officials and then-youthful gymnasts — received jubilee certificates from MWU heads Israel Peled, Yitzhak Caspi and Menahem Novitch.

Earlier Maccabi deputy-chairman Arie Rosensweig told the press that planning for the 12th Games will start later this month when the International Maccabiah Organizing Committee for the 1985 event convenes here for the first time.

The 19th Maccabi World Congress will take place prior to the meeting of the organizing committee.

Israeli team denied entry visas

By JACK LEON
Post Sports Reporter
TEL AVIV. — The first scheduled visit by Israeli sportsmen to Taiwan ended in disappointment with the national team for the 11th Asian Junior Tennis Championships in Taipei returning home last week, after waiting in vain in Tokyo for four days for promised entry visas to Taiwan.

The six-strong contingent, led by Israel Tennis Association chairman David Harnik, arrived in Tokyo on March 25 and was due to continue to Taipei after picking up their visas. The Taiwan Tennis Association had earlier confirmed Israel's entry in the March 29-April 4 meet.

However, in Tokyo the team was told by an Israeli Embassy official that the Taiwanese diplomatic representative there was still awaiting instructions from his foreign ministry regarding the visas and still had not got permission to issue the documents, despite earlier assurances. Jerusalem and Taipei have no diplomatic relations.

No reason was given for the failure to issue the visas.

Jerusalem team beats All-Stars by 5-4 score

By DAVID RUDGE
Special to the Jerusalem Post
The cream of Jerusalem's two top teams, Betar and Hapoel, turned in a glittering performance last week to beat an Israeli International All-Stars team 5-4 at the YMCA ground, in a scintillating charity match organized to help the crippled young footballer, Rami Shimon.

Scorers for Jerusalem were David Bocca (2), Yossi Abrahami, Arye Barishi and Rafi Cohen. For All-Stars, Mordechai Spiegler, Moshe Onana, and Uri Malmillian (2) switched sides at half-time, provided the goals. Zvika Pik, the pop star, who turned out for All Stars, got an ovation from the 2,500 crowd for his antics.

SOCCER

Below are the results of last Saturday's National League soccer games, followed by the league's current standings:

Hap. T.A. 0, Netanya 0
Kfar Sava 2, Maccabi Jaffa 1
Betar T.A. 2, Mac. T.A. 2
Mac. Haifa 3, Betar J'lem 1
Mac. P.T. 0, Shimon 1
Rishon LeZion 0, Yehud 0
Hap. J'lem 1, Beersheva 0
Bnei Yehuda 1, Hap. P.T. 0

Standings			
	W	D	L
1. Kfar Sava	14	7	3
2. Netanya	15	5	6
3. Bnei Yehuda	11	9	5
4. Hap. T.A.	9	10	6
5. Beersheva	11	5	9
6. Mac. P.T.	8	10	7
7. Betar J'lem	8	9	8
8. Mac. Haifa	8	8	8
9. Yehud	5	15	5
10. Hap. J'lem	7	10	8
11. Mac. T.A.	8	9	8
12. Mac. Jaffa	7	9	8
13. Rishon LeZion	7	8	10

READERS' LETTERS

THE INTERNATIONAL FRONTIER

To the Editor of The Jerusalem Post Sir, — I was astonished to read the following passage in your Editorial of March 18: "...the international frontier which, until 1967, was not challenged by anyone as the proper 'line of demarcation...' If Rabbi Levinger is going too far in one direction, then this statement is going too far the other way.

The 1906 administrative boundary between Britain and Turkey did not have the status of a fully recognized international boundary until Egypt became sovereign in 1922 and Israel became sovereign in 1948, to be met by non-recognition by Egypt and many other states. Furthermore, Egypt invaded and occupied the Gaza Strip and denied Israel's legitimate occupation of the Negev. Only since the peace treaty of 1979 has this frontier been fully recognized as the international boundary of and by the said two sovereign states.

Apart from this, equating the peace treaty with a general feeling of security is not felt "to be satisfactory" by thousands of Israelis and is challenged every week in your columns, not only by the relentless Mr. Shmuel Katz, but also by some of your regular correspondents.

H. A. JACOBS
Jerusalem.

PALESTINE PENSIONS

To the Editor of The Jerusalem Post

Sir, — In 1950, the British Government concluded an agreement with the Israel Government under which it transferred to the Israel Government its obligation to pay pensions to its former officials residing in Israel. The British Government acted without asking its former officials whether they agreed that Britain should be released from its obligation in this regard.

Under the above agreement the State of Israel undertook to pay the pensions in accordance with the scale laid down in the Pensions Ordinance at that time. But on October 1, 1955, the British authorities began paying to former Palestinian officials residing in Jordan new allowances over and above the provision laid down in the Pensions Or-

dinances. These additional allowances are denied to former Palestinian officials residing in Israel who continue to get, up to this day, the same pension as was payable to them at the time when the Mandate ended.

There used to be over 5,000 ex-officials in this country. Now their number is down to 1,000 approximately. The average pension they receive is \$6.50 per month.

Under the circumstances it would be right and proper for the British Government to stop making such an unfair discrimination between Israeli and Jordanian pensioners. We sincerely hope they will see fit to make due redress.

YISRAEL BAR-YOSEF
Chairman,
Association of Former
Palestine Employees
Jerusalem.

CRUELTY TO ANIMALS

To the Editor of The Jerusalem Post

Sir, — Last night on our TV news broadcast, we saw scenes of the evacuation of towns in the Sinai, amongst which one showing dogs and cats which had been left behind after the people had left.

Having lived in Israel for four and a half years, I am well aware of the overwhelming neglect and cruelty to animals, which I witnessed

regularly. However, I cannot underestimate how people could evacuate towns and be totally oblivious of the fact that animals left behind would starve to death from lack of water and food. Surely compassion to all living creatures is a basic tenet of all civilized people.

C. BLUMBERG
S. SHUMAN
Cape Town, South Africa.

EL AL SABBATH FLIGHTS

To the Editor of The Jerusalem Post Sir, — For many years, El Al workers have plunged the airline into turmoil on the slightest pretext, causing losses of many millions of dollars, inconvenience and suffering to scores of thousands of tourists, and bringing shame and disgrace on all of us.

Now, referring to a possible halt of flights on Sabbath, a member of the works committee has the unmitigated hutzpa to say: "After all we have been through to stabilize the airline, we won't stand by and watch it go down the drain."

I have a novel piece of advice to all those concerned staffers: Keep working, fellows. It will more than repay the Sabbath halt.

JOSEPH FERTIG
Jerusalem.

NO FORGIVENESS YET

To the Editor of The Jerusalem Post Sir, — How can David Froehlich and his many friends already forgive what the Germans did to us?

I am a survivor of the so-called medical experimental camp in Auschwitz, where Mengele and his aides used human beings as guinea pigs. It may be true that 30 million Germans were born after this happened; this still leaves, according to Mr. Froehlich, another 30 million perpetrators alive, who could and maybe will instill their Nazi theories into their children. And let us not forget that the Germans were anti-Semitic even before Hitler.

There were indeed some so-called Righteous Gentiles among them, but they were a drop in the ocean. Today there are also a few young people who want to atone, but I fear that the number of young neo-Nazis is much larger and growing fast.

Therefore, we should not forgive the Germans who perpetrated these heinous crimes, nor their children, nor their children's children. Maybe in two more generations, our children's children may try to forgive, but not before the Germans have proved their true desire to atone.

MRS. M.E. DANTOWITZ
Haifa.

GRATEFUL

To the Editor of The Jerusalem Post

Sir, — This is a love letter to the people of Holland and the Department of Parks and Gardens of Jerusalem for the spiritual lift and physical beauty provided by the thousands of colourful tulips, hyacinths and daffodils blooming everywhere.

ESTHER R. HAMBURGER
Jerusalem.

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